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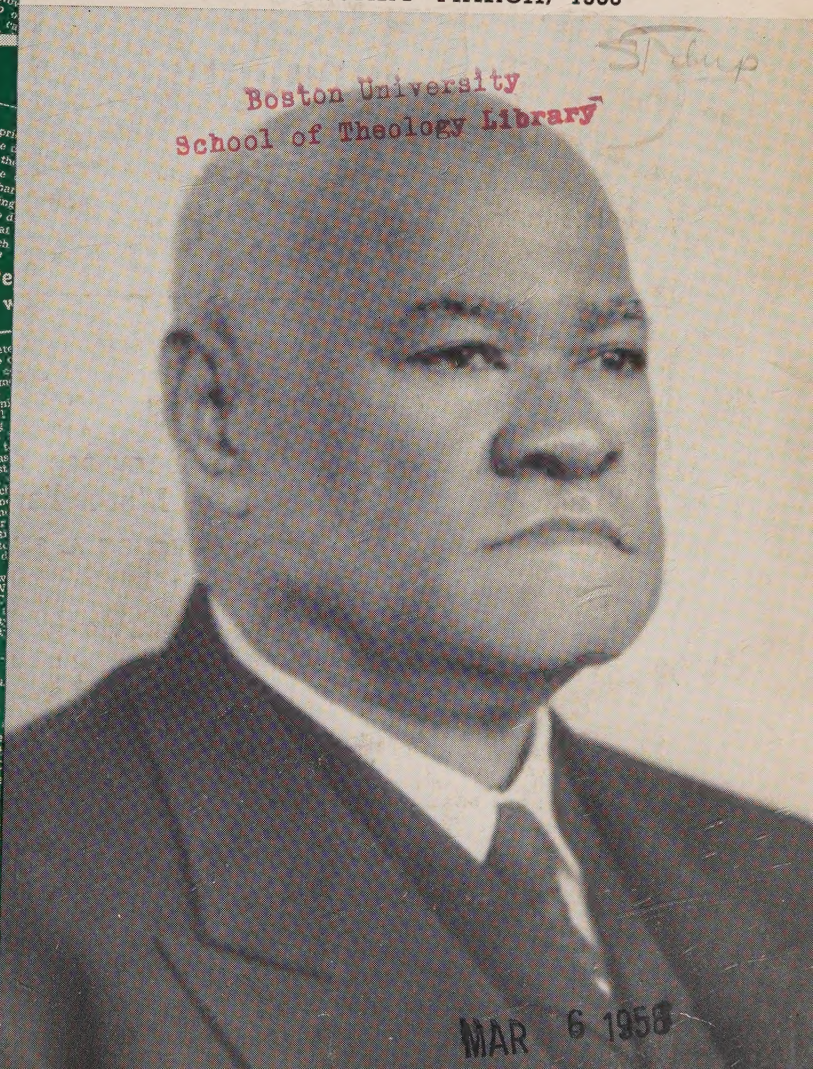

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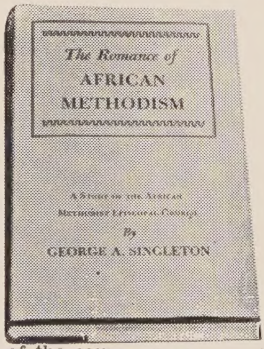

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Bishop E. C. Hatcher, President of the Board

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George A. Singleton, Editor

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ON THE COVER

Sherman Lawrence Greene, Sr., Senior Bishop of the African Methodist Episcopal Church, and Chairman of the General Board, presides over the Eleventh Episcopal District, the state of Florida. He is a member of the World Council of Churches, the National Council, Vice President of the World Conference of Methodism, President of the Fraternal Council of Churches, and Chairman of the Commission to celebrate the Bicentennial of the Birth of Richard Allen in 1960.

Bishop Greene was born in Mississippi, and by arduous toil worked his way to the front rank of distinguished churchmen. He has crossed the ocean sixteen times attending Church Councils, and Convocations. He has visited each country in Europe except Russia. He was elected to the Episcopacy at Chicago in 1928, and was assigned to South America. Since then he has served in Mississippi and Louisiana, Arkansas and Oklahoma, Alabama, Tennessee, Georgia, and part of the First Episcopal District in Philadelphia, and is currently the Bishop of Florida. His life in the ministry is an example of what one may become, and is an inspiration to the younger prophets of the new day.

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Editorial

A SILHOUETTE OF SHERMAN L. GREENE

The saga of Sherman L. Greene reads like a veritable romance. He was born near historic Vicksburg, Mississippi, about a score of years after its fall to General U. S. Grant, and the Union forces, which ended the war of the Rebellion. His father was the Reverend Henry Greene, an itinerant African Methodist preacher, and his mother, Delia, was a devout Christian woman. There was seven sons, of whom three were preachers: Sherman, Willis, and Thomas. The hand of destiny seemed to have carved a path for Sherman, who undoubtedly was named for the mighty William Tecumseh whose intrepid march from Nashville to Atlanta, and to Savannah broke the back of the rebellious states, preserved the Union, and emancipated 4,000,000 Americans of African descent.

Upward he struggled with persistent perseverance from a mission charge at Sherril, Arkansas, to the Presiding Eldership, and the Presidency of Shorter College at Little Rock. By this time he had become a connectional figure, and eyes were being focused upon him as suitable for the Episcopacy. At the General Conference of 1928, which convened at Chicago, Illinois, he was elected. The Conference met in the old Eighth Illinois Infantry Armory, 34th and Vernon. The 'Consecration Sermon,' was delivered by the immortal Henry Blanton Parks. Bishop Greene was one of a class of four, which reminded Bishop Parks of the 'Big Four' that was elected at Indianapolis, Indiana in 1888.

Bishop Greene's first Episcopal assignment was the 18th District, which was then South America. He served it four years. In the meantime fate decreed that he should supervise Tennessee. In

1932 the Cleveland, Ohio General Conference appointed him to preside over his native District, the Eighth, Mississippi, and Louisiana. For sixteen years he gave it the best of his service. A modern Administration Building on the campus of Campbell College stands as a monument to his leadership, and indefatigable labors. In the meantime his chief pastor, the Reverend Dr. H. Thomas Primm led Union Bethel, New Orleans, Louisiana, in erecting a modern Religious Education Building and Social Center, which bears the name of the Bishop. In 1948 he was sent to preside over Alabama. After 2 years he was assigned to the Sixth Episcopal District, Georgia, the Empire State of African Methodism, whose foundation had been solidly laid by the matchless Henry McNeil Turner, the first Chaplain of color commissioned by Abraham Lincoln, in the United States Army, a member of the Georgia Legislature in 1868, of the Constitution Convention the same year, Senator, and Post Master at Macon. He told the emancipated Negroes that Lincoln wanted them all to join the African M. E. Church.

In 1956 Bishop Greene was assigned to Arkansas and Oklahoma, the Twelfth Episcopal District, and presided as Chairman of the Board of Trustees of Shorter College, of which he had been President years previously. Arkansas. Arkansas was the scene of his early ministry, and where he married Miss Pinkie B. Spencer, of Lacey. After two years the Bishop, by request of the Council of Bishops, was sent to preside over Florida, the Eleventh Episcopal District. In each home District over which Bishop Greene presided there was an educational institution: Shorter College at Little Rock; Lampton College in Louisiana; Payne College at Birmingham, Alabama; Campbell College, Jackson, Mississippi; Morris Brown at Atlanta, Georgia, and Edward Waters at Jacksonville, Florida. For two years, 1946-48 he also presided over the Philadelphia Conference of the First Episcopal District.

In addition to the remarkable, and inspiring career of Bishop Greene as an Episcopate in the Church, he has been Ecumenical spirit, with a heart sized in proportion to his massive physique, and gargantuan frame. He was the only American of African descent on the Committee of Sixty to draft the Constitution of the World Council at Utrecht, Holland in 1948. He has been a member of the National Council of Churches General Board since its formation in 1928. Four years later, when the Federal Council of the Churches became the National Council at Denver, Colorado, Bishop Greene led the colorful procession, as a representative of the African Methodist Episcopal Church in alphabetical order.

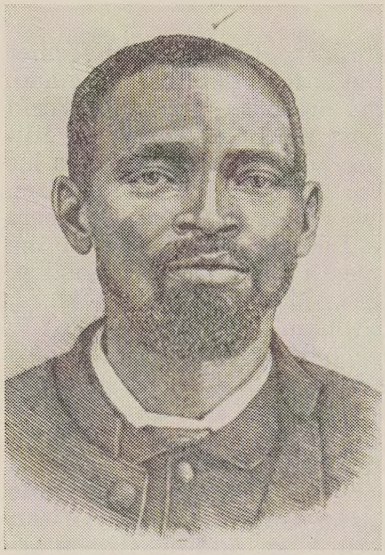
Looking back across the years Bishop Greene smilingly recalls how the World Council of Churches was formed by a merger of

the Conference on Faith and Order, and Life and Work. The former was in Scotland in the year 1937, and the latter at Oxford, England, in their last historical sessions. He was present. The first World Council met at Amsterdam, and the most recent at Evanston, Illinois. Perhaps dearest, and closest to the heart of the Bishop is his long, unbroken membership in the World Council of Methodism. He is a Vice-President, and one of the two oldest surviving members in terms of service—himself and Ivan Lee Holt, a Bishop in the Methodist Church. These thirty-six years extend from London, England; Atlanta, Georgia; Springfield, Massachusetts; Oxford, England, and Lake Junaluska, North Carolina. The Council used to meet once every ten years, now it meets every five years. Since 1921 Bishop Greene has been a delegate. In 1921 he represented the youth of African Methodism at the London conclave. While attending these ecclesiastical gatherings he has crossed the ocean sixteen times, and visited every country in Europe except Russia. He is a member of the Advisory Board of The American Bible Society, which was organized in 1816, the same year the African M. E. Connection was formed by Richard Allen, and his fifteen associates.

Bishop Greene is one of the most remarkable personalities in the history of the Church. The metaphysical content lies wholly beyond the range of scientific analysis. He is altogether unique. His mind is resilient, and flexible. He is a superb parliamentarian, and church legalist without compare. He thinks with keen and incisive logicality. The mantles of Stephen Hill, Henry McNeil Turner, and Moses Buckinham Salter have fallen upon his giant shoulders. From their fountain of inspiration he constantly drinks. As a stickler for the law of the church, and a defender of the ideals of African Methodism he is the reincarnation of the late J. I. Lowe and T. H. Jackson. He is President of the Fraternal Council of Churches; Senior Bishop of the African M. E. Church; the first President of the General Board under the new Financial System of the Budget since 1956, first President of the Council of Bishops, following the General Conference at Miami, Florida, and Chairman of the Commission to observe the Bicentennial of the Birth of Richard Allen in 1960. Indeed Bishop Greene follows the trail of the fathers with firm, and courageous tread, blazing new paths where highways hitherto never ran. By his side walks a devoted wife, and following him is his estimable son, Sherman Lawrence, Jr., Master of Arts from Columbia University, head of the Division of Educational Institutions in the Church. A few weeks ago when the National Council of Churches met in the Kiel Auditorium, St. Louis, Missouri, he delivered the noon-day devotional message, December 2nd, 1957. With adamantine faith, he stands for the church as did

(Continued on Page 19)

FLORIDA'S PIONEER PREACHERS



Rev. Thomas W. Long, Presiding Elder of Enterprise District, East Florida Conf.

Rev. William G. Steward, Presiding Elder of the Tallahassee District, Florida Conf.

Left to right: Bishop B. W. Arnett, Bishop Daniel Payne and Frederick Douglas
This rare picture was evidently made when the late Bishop Payne was presiding over the State of Florida. He was elected to the Episcopacy at New York in 1852, and died at Wilberforce in 1893. When the church had its rise in Florida the State was a part of the South Carolina Conference, organized by Payne in 1865. At his right seated is Bishop B. W. Arnett and on his left the immortal Frederick Douglas a member of Bethel, New Bedford, Massachusetts. (Courtesy of Rev. P. B. Walker, Bethel A.M.E. Church, Richmond, Virginia.)

FOUNDING OF THE AFRICAN M. E. CHURCH IN FLORIDA

By CHARLES SUMNER LONG

The history of the African Methodist Episcopal Church in Florida began June 22nd, 1868 with the appointment of Reverend William G. Steward as pastor of the state. The church was organized in the South, May 15th, 1865, when Bishop Payne organized the South Carolina Conference in Charleston. It was on this wise:

In April, 1865 the Bishop began to lay his hands on men in the Baltimore Conference to go South with him to establish the Church. Reverend James A. Handy an Elder, and Brother James H. A. Johnson, a licentiate of the Baltimore Conference were selected and ordered to meet Bishop Payne in New York, May 5th, 1865, which they did.

Tuesday, May 9th, Bishop Payne and the above named brethren and Brother Theophilus G. Steward, a licentiate of the New York Conference, went to pier N. 37, New York, and embarked on the steamer Arago for Hilton Head and Charleston, S. C. They arrived at Hilton Head eighteen minutes past three, Friday afternoon, May 12, 1865.

Monday morning, May 15th in Zion Presbyterian Church on Calhoun Street, Bishop Payne called the house to order and conducted religious services. Zion Church was owned by slave holders, who worshipped in the main auditorium, while the slaves occupied the gallery. The following brethren were present: Bishop D. A. Payne; Elders James A. Handy; James Lynch, licentiate; Brothers T. G. Steward, C. L. Bradwell, John Graham, James H. A. Johnson, William G. Steward; absent Elders: R. H. Cain, A. L. Stanford, G. A. Rue, and G. W. Brodie. The Conference closed May 22nd, 1865, and the following appointments were made: Elders R. H. Cain, Charleston, S. C.; T. G. Steward, Beaufort, S. C.; Preachers C. L. Bradwell, Edisto Island, and John Graham, Johns Island, S. C.; George W. Brodie, Raleigh, N. C.; George A. Rue, New Bern, N. C., and William G. Steward, Florida.

The first Annual Conference in the South was composed of sixteen men. Seven were brought by Bishop Payne from the North: A. L. Stanford and T. G. Steward from the Philadelphia Conference, George W. Brodie from the British M. E. Church, George A. Rue from the New England Conference, R. H. Cain from the New York Conference, James A. Handy and James H. A. Johnson from the Baltimore Conference. When Richard Allen organized the African M. E. Church there were sixteen persons present, and

when the South Carolina Conference was organized there were sixteen ministers present, a very striking coincidence.

The following pastoral credential shows the appointment of the Reverend Steward:

> "Under protection of Almighty God, know all men by these presents, This is to certify that the Reverend W. G. Steward is appointed pastor of Florida, the said appointment being under the jurisdiction of the South Carolina Conference of the A. M. E. Church." Signed: D. A. PAYNE. "Done in Episcopal Room this 22nd day of May, 1865."

Reverend Steward left Charleston immediately for Florida landing at Jacksonville, June 9th, 1865, and he was the first authorized African Methodist preacher to land in the state . . . To him belongs the undying glory of being the first pastor in Florida.

In November, 1863 an incident took place that is worth mentioning. In West Florida, Reverend Henry Call, then a slave at Cottondale, known as Bethlehem settlement, was a local preacher among his people under the M. E. Church South. The Civil War was going on, and Brother Call's young master was sent to the front. He took Henry Call as a "body servant." He was kind to young Call and had secretly taught him to read. The young white man went with his regiment to Tennessee to assist General Bragg, the Confederate Commander in holding the lines against General Rosecrans of the Union Army at Chattanooga. Under the command of General Rosecrans was a large contingent of black troops. The Battle Above the Clouds was fought November 23, 24, and 25, 1863. After the battle, Henry Call went among the dead in search of his master, who was killed in the engagement. While searching among the dead men that lay like stones, Henry Call came across a dead black soldier with a paper sticking out of his pocket. He took the paper and saw that it was the "Herald," afterwards The Christian Recorder. President Lincoln had thousands of copies printed for the black soldiers through Reverend Elisha Weaver, Business Manager of the Book Concern of the A. M. E. Church. Young Call saw the picture of Richard Allen in the left corner, and Sarah Allen in the right corner. It was the first time Brother Call had ever seen the pictures of Negroes in a paper. This paper told of the movement of the A. M. E. Church in following the Union lines in the South, planting the Church and housing the people. In it the appointment of Reverends James Lynch and James D. S. Hall of the Baltimore Conference as missionaries to South Carolina in 1863.

This paper also stated that the A. M. E. Church had black Bishops and would cover the whole South as soon as the Union armies occupied it. This was multum in parvo to the young mind of Broth-

er Call. The Herald was a four page, 7 x 18". Brother Call folded it carefully, put it in his bosom and continued in search for his master. After he had found him and buried him, he was sent back to Cottondale, Florida. It took him a month to read through the Herald. This he did in a secluded place in a hammock, where on his stomach at such times as he could get away from his owners he poured over the Herald that interested him more than anything he had ever come in contact with. He couldn't keep this news, so he called three other men, among them Brother Jackson, who has since been a Class Leader in Bethlehem for more than fifty years, and read to them what he had found. Henry told them, that he was going to lead prayer meeting on Thursday night, and when they got through they were to have a general handshaking, which meant that they had joined the A. M. E. Church. When he made the announcement Brother Jackson was to shake his hand first, then the other two, but they were not to let any of the other slaves know about it; for if it became known they would all be hung or sold to New Orleans slave traders. This was carried out, in that, on every prayer meeting night, a patrol was present to examine all passes, for no meeting could be held among black people unless a white man was present. However, Henry Call and his three companions organized the A. M. E. Church, while the white overseer looked on unaware of anything more than a prayer meeting or a handshaking was going on.

Had Henry Call had authority as Reverends Hall and Lynch in South Carolina, he would have superseded Pearce and Steward, but William Steward is the first A. M. E. Minister appointed in Florida; while in Henry Call's case it is as our Master said: "He that is for Me cannot be against Me." As soon as William Steward landed in Jacksonville and Brother Call heard of it, he walked from Marianna to Jacksonville to get Reverend Steward and took him to Marianna where he and all the members were taken into our Church.

The beginning at Tallahassee was under Reverend Robert Meacham in 1865. He gathered the people together and kept them until Steward and Pearce arrived and perfected the organization.

In those days the men of Florida had to go a long distance to Conference at Wilmington, N. C., a good 680 miles. From Jacksonville to Tallahassee is 545 miles. The pioneer fathers walked long weary miles to establish the Church in the land of flowers. Thomas Warren Long whose father was James Long, a native African, helped greatly in laying the foundation of African Methodism in the state. He walked from Brookville to Tampa in one day, reaching the town "An hour after the sun." He organized St. Paul at what

is now the corner of Harrison and Tampa Streets. Then it was only a "Bush Harbor." He walked to Key West, and organized Bethel. Most of his ministry was as a Presiding Elder, but while a Pastor he licensed some of the most able men of the Church to preach, including Bishop Abram Grant, J. I. Lowe, and S. H. Coleman. His distinguished son was the eloquent Charles Sumner Long, and his grandson, the Reverend Lutrelle G. Long of Flipper Temple, Atlanta, Georgia, one of African Methodism's most outstanding sons.

The pride of Florida is Edward Waters College, the mecca of education in the state. It is an accredited Junior College and on its way to senior rating. It has over five hundred students and an able faculty. The college choir is one of the finest extant. But back of the present institution are the efforts of the early fathers to establish a school in the western part of the state. A disastrous fire destroyed it, and the plant was moved to Jacksonville, the present location.

Florida has produced some stalwart African Methodists, preachers and church builders. S. A. Williams built the present St. Paul at Tampa; Mt. Olive, Orlando; Bethel, Palatka; Bethel, St. Petersburg; and beautiful Mt. Zion, Jacksonville. In 1927 when Bishop John Hurst preached his funeral he remarked: "Here lies an uncrowned Bishop." One of the most rugged characters, and ablest leaders was Dr. S. A. Harris. For years he stood at the head of the ministerial column in the state. For about thirty-two years he was the recognized leader. The names of M. M. Moore, R. A. Grant, Henry Young Tookes and Carey A. Gibbs will ever be remembered as Bishops in the Church. Anne E. Heath is President of the Women's Missionary Society of the Connection. William B. Steward is President of Edward Waters College. C. S. Williams has made a name as a Public Relations official. Dr. E. J. Jackson is a retired Presiding Elder, and residing in Washington, D. C. Among the veteran Presiding Elders are Drs. A. P. Postell, W. B. Coffey, R. A. Williams, L. T. Kelley, R. W. Whitehurst, N. Z. Graham, M. M. Lindsay, and A. L. Bennett. Bishop W. F. Ball presides over the 17th and 18th Episcopal Districts in South Africa. The Church that was started by Steward at Midway, in the days of Pearce and Call is being guided today by the hand of God through His servant, Sherman Lawrence Greene, and thousands of sons and daughters of Allen.

(NOTE. Most of the above article is a re-print from the **History of the A. M. E. Church in Florida**, by the late Dr. C. S. Long.)

JORDAN WINSTON EARLY

One of the bright and shining lights in the firmament of African Methodism in its early period was the Reverend Early, but like other 'giants in those days' he is unknown, lost and forgotten in history. This mighty, rugged oak in African Methodism was born a slave in Franklin County, Virginia, June 17th, 1814, two years before the organization of the Connection, and seventeen years before the death of the illustrious Richard Allen, the Bi-centennial of whose birth the Church is called upon to observe in 1960 at Philadelphia, Pennsylvania. In 1828:

"One Sabbath evening my companions and I went to hear one Mr. Barger who was notable for his piety and good works. He preached a wonderfully impressive sermon to young people, telling them of their often repeated promises to begin a better life and leave off their sins by repentance toward God; but they had so often violated these promises and deferred the acceptance of a free salvation, thus slighting the offers of a compassionate Saviour. While listening to his discourse, I felt that every word was aimed at me, the truth of which struck at my heart as a hammer, and went through my bones like fire. I sank down under a sense of the awful weight of guilt that rested upon me. My companions left me and fled; but I could only call upon God to extend His mercy to me, a poor sinner. My conviction was deep and powerful, and I continued to pray. *After remaining in prayer and supplication for three or four days I was enabled to exercise faith in the merits of my blessed Redeemer. The burden of my sins rolled away and my heart was set at liberty. I was exultant in the love of God, and my mouth was filled with praises to the Lamb who had redeemed me and washed me in His own blood, and made me an heir with Himself and a priest to God.*

"As I stood amazed with this wonderful development of God's goodness to me, I took a retrospect of my past life. I could see myself following my mother to the grave while almost an infant, riding on my little stick horse curbed with a bark bridle, the only cortege I could afford then. I saw myself looking into the open grave, ready to receive all that was dear to me and my only support and protection. Too young to comprehend the awful meaning of the occasion, I turned away to go to my little pallet in our desolate cabin to call in vain for mother and weep myself to sleep. From thence God's goodness has followed me every step of my pathway until the present, and now had filled me unutterably full of His love. I exclaimed, It is an answer to the prayers of my good old foster-mother. I immediately consecrated my life to His service, which I felt would be too short to perfect his praise."[1]

In 1823 Early became an Exhorter in the Methodist Episcopal Church and served as Superintendent of a Sunday School. When about eighteen years of age he highly resolved to learn to read and write. There were no opportunities available for him to attend school because of slavery, and he sought the help of a Presbyterian minister. This man of God was deeply touched, sympathized with Early, and offered to give him instructions in the evenings. The good offer was promptly and eagerly accepted. Early's job on a steam boat, which ran between St. Louis and New Orleans caused him to be away from home frequently, hence his progress in learning was very slow, but he was determined. He applied himself diligently and sought every opportunity to advance himself. Finally he was able to read. Through the kindly interest of one of the mates on the steamer on which he was employed, he learned to write. A new world was thus opened unto him, and he cheerfully paid both the minister and the boat mate.

Until 1832, Early had been a member of the Methodist Episcopal Church, but as African Methodism had been introduced into St. Louis, and a small membership organized by the indefatigable William Paul Quinn, "The indomitable leader of African Methodism in the West." Early identified himself with the movement. Quinn had also lifted African Methodist banner at Brooklyn, Illinois, just across the river. He was the founder and organizer; Early as the builder. In the year 1836 he applied for license to preach and received it from the hand of Reverend George W. Johnson, who had come to Missouri from the Ohio Conference.[2]

While at Brooklyn, Early made his headquarters in the home of Priscilla Baltimore, whose name ranks with those of Chloe, Phoebe, Prisca, or Priscilla. Frequently she took Quinn across the Mississippi River in a row boat. She also rescued Daniel Alexander Payne and carried him over to her house, when he had been arrested as a fugitive slave. A shrewd lawyer saved this man of God by pointing out the fact that the name was recorded as "Tom" instead of Alexander Payne. Early rushed him to safety in a carriage drawn by swift horses to the river, where Baltimore became the angel of mercy.

The members both at Brooklyn and St. Louis had no houses of worship. At the latter place a small log cabin was obtained. The membership grew rapidly and they rejoiced when they could meet "under their own vine and fig tree." Soon the quarters were too small. An old mission house was obtained from the Presbyterians, on the corner of Seventh and Washington Streets. "This, we repaired and made stronger, and decorated so as to be quite comfortable and attractive." At Brooklyn the church was housed in a little

log cabin. In 1832 when the Nat Turner's Insurrection occurred in Virginia, the people of color suffered barbaric treatment in many of the Southern States. 'These were perilous times, and none but men and women of the bravest hearts and most daring minds were able to brook the terrible pressure of the law and public sentiment. This faithful band was forbidden to hold night meetings unless preached to by a white man, while others were prevented from attending at all.' But out of all the Lord brought him, and his devoted followers.

The present St. Paul, corner of Leffingwell, and Lawton Streets, St. Louis, was then known as St. Paul Chapel, was organized in Priscilla Baltimore's home, and began with a little frame structure built in 1845 at 11th and Lucas Streets, formerly Green Street. There Early found fellowship with Reverend Isaac Duneca, Thomas Brown, the father of the late Hallie Quinn Brown, Anna J. Parker, Matilda J. Roberson and Ezekiel Pines. For several years Early had looked forward to entering the ministry and preach the gospel. He had been ordained a Deacon in 1838 at the Annual Conference which met at Indianapolis, Indiana. He organized the African M. E. Church at Burlington and Dubuque, Iowa. From there he passed to Galena, Illinois, where business called him, and organized the church in that city. Here he purchased a lot, and prepared to build a church. After great effort, sustained industry, and sacrifice, it was completed, and became a flourishing station. In this church James A. Shorter was converted in 1839 and elected a Bishop May 16th, 1868 at Washington, D. C.

Business caused Reverend Early to spend much time in the city of New Orleans in 1842. Here with consuming zeal he began struggling for the establishment of the African M. E. Church, as was his custom. He became closely allied with a number of men who were members of the Masonic fraternity. With them he began to confer upon the feasibility of making an effort to organize a religious society. The fellow craftsmen agreed to try the project, provided permission could be obtained from the State authorities. One of their number by the name of James Hunter, was a man of worth and integrity.[3] He had influential friends in the Legislature of the State of Louisiana, who he influenced and persuaded to bring a bill before that body authorizing the establishment of the African M. E. Church.[4] The Legislature passed an enactment granting the organization of a religious society for free people of color, "who were born free, or emancipated by the laws of Louisiana, come into the state previous to 1835, and resident in to city of New Orleans . . ." provided they should at all times *between sunrise and sunset.* In 1848 the charter was secured. The little society met in private houses, and with great caution. Often they had to conceal

themselves as far back from the street as possible in an obscure room and keep a watchman posted near the entrance to the alley in order that the worshippers might be alerted in case of spies. It was their catacombs experience reminiscent of what the early Christians in Rome experienced when 'with love went sorrow hand in hand.'

Members of the present generation can scarcely realize what a tremendous price their ancestors of other days paid for the freedom which is now enjoyed; neither can one form a clear, full-orbed conception of the terror and disquietude which free people of color experienced who lived in slave-holding states. "That infamous system of human oppression aimed to crush out all the light of the human soul. It made no compromise with wisdom or worth. *All it called for was the utter subjection of the slave—soul, body, and spirit—in consequence of which there was constant jealousy exercised toward the colored people, for fear that they might diffuse some practical knowledge among the slaves or excite them to a desire for freedom.*"

The owners and masters maintained a close vigil over every movement of both the free and enslaved by means of patrols. The members of the infant society were constantly under surveillance. Finally, a lot was purchased on Roman Street, between Customhouse and Bienville, on which an attractive house of worship was erected, and dedicated "Saint James Chapel." It stands to-day upon the same spot as a monument to the forgotten JORDAN WINSTON EARLY.

In 1851 Early returned to St. Louis, a year before the General Conference met at New York, changed the name of the CHRISTIAN HERALD to THE CHRISTIAN RECORDER, and elected Daniel Alexander Payne and Willis Nazery to the Episcopacy. After his return, Early plunged into the work of expanding the church. He formed a mission at Carondolet with twenty-five members. In 1853 he organized a mission at Kirkwood. Later he organized missions at St. Charles, Roche Port, Washington, Jefferson City, Louisiana, Booneville, St. Joseph, and Western. All in the state of Missouri. Thus it is easily evident that Early strongly fortified, expanded and pushed forward the work of the mighty Quinn in planting the church west of the "Father of waters." His work in Missouri and New Orleans was herculean and outstanding. It is an unwritten chapter in the 'Acts of the Apostles,' brilliant, thrilling, romantic.

According to Alexander Washington Wayman, Early was successful in business and accumulated a substantial portion of this world's goods.[5] He was considered one of the best pastors of his

day. He entered the state of Tennessee in 1866, and followed the trail-blazers. For several years he was an outstanding leader of the state, and led the delegation as a delegate to the General Conference, of which he was a member in 1872 at Nashville,[6] in 1876 at Atlanta, Georgia, and 1880 at St. Louis, Missouri, his old home. In 1872, May 6th, with Paul Quinn presiding, Early was a member of the Committee on Credentials and served as Chairman. In 1876 he was a member of the Committee on Boundaries. He was present when the Bishops assigned themselves for another term of four years, and heard Bishop Wayman, Secretary of the Council read the report. Early was Treasurer of the Tennessee Conference when it convened in its Fourth Session at Columbia. With forty-eight votes he led his delegation again as a delegate to the forthcoming General Conference of 1880. There he was a member of the Committee on Appropriations. No Bishops were elected in 1872 and 1876, but Early was an aspirant in 1880, and received some votes. He took part in the election of Henry McNeil Turner, Richard Harvey Cain, and William F. Dickerson. He witnessed the coming of R. R. Disney from the B. M. E. Church, and the resignation from the Episcopacy of Augustus R. Green, who thereafter returned to the ranks of the itineracy, went to Vicksburg, Mississippi, and died in a yellow fever epidemic. Early assisted Payne and Shorter in setting apart H. M. Turner.

When the Missouri Annual Conference met at St. Paul, St. Louis, Missouri, he was ordained an elder by Daniel Alexander Payne. There on June 6th, 1843 he was married to his first wife, Miss Louisa Carter. The ceremony was performed by the Reverend Byrd Parker. The marriage was a happy one and they were the parents of eight children, four of whom reached maturity. When the wife passed away she was buried there. This was in 1862.

Early was appointed to Asbury Chapel, Louisville, in 1865.[7] He served brilliantly.

It was a most signal event when Early was sent to Tennessee. This was in the year 1866. The smoke of battle lingered still about the summit of Lookout Mountain, and the tracks of Union soldiers under George H. Thomas were almost visible in the roads about Nashville. The name of Nathan Bedford Forrest was yet upon the lips of many people in the region of Memphis. Early went to Nashville. The charge consisted of eleven counties: Davidson, Rutherford, Bedford, Coffee, Warren, Wilson, Giles, Sumner, Trousdale, and Maury. This Circuit covered several hundred miles.[8] In some of them there had been no African Church established. Reverend Austin Woodford was the pioneer, and had gathered some people together in South Nashville. Early organized the people, bargained for a lot near the corner of South Cherry and Franklin Streets, at

the enormous price of $7,500. St. Paul Chapel was thus started in an old soldier's mess house, which was turned round and decorated. A floor was laid, the walls plastered, and lights hung. Seats were placed. The congregation grew rapidly, and the word of God was preached with power. He organized the church at Edgewood in East Nashville. In 1867 he organized what is known as Payne Chapel, on Bass Street. The first Pastor was Reverend Timothy Burton. He began with twenty members. In 1868 Early organized Bethel, Nashville, with about ninety members. The first pastor was Henry Glassgo. In South Nashville about forty members were in the organization of Ebenezer. This was in 1865. The influence and work of Early reached Shelbyville. He placed Reverend Jeremiah Bowman in charge of about three hundred of the followers of Allen. Churches were established at Wartrace and Macedonia. A pastor with four hundred members came to join the ranks of African Methodism. His name was Jefferson Mackelroy. At the first Quarterly Conference of Shelbyville fifty local preachers presented themselves for work. At first Bishop J. P. Campbell refused to ordain any man who could not read or write. After reflection and consideration he consented.

The first Tennessee Annual Conference met at St. Paul Chapel, Nashville. The Church reported 519 members. St. John was established by Reverend Basil Brooks. He was reassigned for another year. He organized St. James and Salem in North Nashville. Early organized and introduced the first choir in St. Paul. Mrs. Mattie Tuggle was the first organist, succeeded by Miss Mary A. Watson. In 1868 the Conference met at the St. John Chapel with Bishop James A. Shorter presiding. Early reported 1,108 members for St. Paul, 6 Preachers, 9 Exhorters, and 4 Churches. He served three years and was a delegate to the General Conference of 1868 at Washington, D. C. In his last year at St. Paul he reported three missions: Franklin, Goodlettsville, and Hartsville.

September 1st, 1869, found him at Avery Chapel, Memphis. W. R. Revels, the brother of Hiram Revels, from Mississippi, and formerly of North Carolina, and first United States Senator after the War of the Rebellion, said: "The African M. E. Church is a child of heaven, rocked in the bosom of God." Early reported 870 members, seven Preachers, 5 Exhorters, and 260 Sunday School pupils. St. James, Memphis was purchased for $4,000 from the Seventh Day Adventists. A Reverend Breckenridge was appointed Pastor. There were four African M. E. Churches in Memphis. In 1870 the Tennessee Conference met at Murfreesboro. Early reported from Avery Chapel, 1,011 members, 8 Preachers, 650 Sunday School pupils. Reverend Page Tyler was sent to Phoenix Chapel; Gilbert Aglee to Providence Chapel, and Robert Tally to St. James Chapel. The

membership of Avery rapidly grew and a revival was carried on for three months. A new mission was established near Wolf River, with Reverend William Armor, Pastor. In those days the excellent pastors were the Reverends Jordan Winston Early, Page Tyler, and B. L. Brooks. The 'Sons of thunder' were W. B. Revels, H. A. Jackson, and B. L. Brooks. It was Tyler who built a new stone church of Phoenix Chapel, now St. Andrews Chapel. In 1872 Avery reported 1,500 members, 840 in Sunday School, 10 Preachers, and Exhorters. The Dollar Money System had just become a law. It was introduced by Reverend H. J. Young. It was accepted and 'went into *effect for all time.*'

Early says of William Paul Quinn: ". . . After a life of the most arduous toil, and wonderful endurance expressed himself as ready to lay down his armor and receive the crown."

"With pathos Bishop Quinn recalled the days of the poverty and weakness of the infant church, and of their strong faith and ardent zeal in building up an institution which promised them the religious freedom they so much desired. The venerable Bishop expressed himself as satisfied with the advancement made by the Church in gaining favor with the world and was astonished at its rapid growth. Being comparatively a handful at the beginning of his labors, and in the course of a lifetime it numbered its hundreds of thousands. He recalled the days when he had forded rivers, climbed mountains, crossed forests, encountered wild beasts, and faced and fought vindictive mobs, and was called before courts of justice to establish the Church he so loved. He had in hunger and thirst and peril traveled thousands of miles to plant the Church in the West, and now his labors on earth were nearly ended. He bade his worthy colleagues who had labored and suffered with him, and whose heads were whitening with age, to be of good cheer and finish the fight of faith with unshaken confidence in God, and soon they would meet and lay their trophies at the Saviour's feet."[9]

Avery Chapel now had a very large congregation, and the church edifice seated over twelve hundred. It was always crowded on Sunday evenings and frequently crowds had to be turned away. In the meantime Early assisted Page Tyler in building Phoenix Chapel, now St. Andrew's Chapel. Several times he was appointed to St. John, Nashville. He was pastor when two small congregations agreed to purchase a lot at the corner of Spring and Cedar Streets for $3,200. When he began his ministry in Tennessee there were only two stations, and a few small missions, with 20 ministers. In 1875 there were 98 preachers, 10,189 members, 568 Sunday School teachers, 150 superintendents, and 8,234 pupils. St. John had 872 members, 665 Sunday School pupils, and 89 Probationers. At Edgefield Early baptized a multitude, following a revival, in the presence

of one thousand, in the Cumberland River. In 1879 he was assigned to Bethel, Nashville.

The Reverend Early's wife was the brilliant and beautiful Sara J. Woodson, A.M., of Ohio, a former teacher of English and Latin, Lady Principal and Matron at Wilberforce 1858-1866. Mrs. Early contributed an article of lasting value on the Reverend John Charleston, almost a legendary figure in the establishment of the African M. E. Church in Ohio.[10]

The Arkansas Annual Conference met September 28, 1870 in Citizens' Chapel,[11] Helena, Arkansas, with Bishop James A. Shorter, presiding. Reverend and Mrs. Early were among the visitors from the Tennessee Conference. At the close of the first day's session he pronounced the Benediction. He served on the Committee on Education along with J. T. Jenifer, T. P. Johnson, and B. T. Tanner. His wife was very active and prominent in the Temperance Movement, and served with the Committee on Temperance. Their names are included in the long list who presented a Resolution against intemperance and the use of alcoholic drinks.

The Reverend Early baptized the Reverend Dr. Mansfield E. Jackson in infancy. He is now Pastor of Mt. Pisgah, Philadelphia, Pennsylvania. The Jackson family lived at Nashville, Tennessee. Dr. E. L. Kinzer of Bethel, Ardmore, Pennsylvania remembers the Reverend Early in the days of his senility. He was patriarchal, and had his own chair on the pulpit platform which no one else occupied. He was not very tall, and resembled the late Bishop Moses B. Salter. His complexion was fair, hair long and white with the frost of many winters. The frame house in which the Earlys lived was two houses from old St. Paul. The one in between was owned by the Ewings, who conducted an ice cream business. The one son bore the name of Richard A. Early, M.D.

The Reverend Dr. John Acton Hill of Louisville, Kentucky, remembers Reverend Early and says: "My only recollection of him is of his faultless and flawless use of the English language—so like that of the other Tennessean, Evans Tyree." Raymond Davis, a Tennessean by birth, son of a minister, and now a lay-member of St. Paul African M. E. Church, Columbus, Ohio, says: "I remember the Reverend Early quite well, although I was a youth of ten or eleven years of age. I can see him now coming into our Sunday School. His appearance was like a venerable patriarch, white haired, dignified in appearance, always seated on the pulpit in his own special chair, which no one dared occupy."

In 1873 Early was Pastor of St. John, Nashville. As the Reverend Dr. J. M. Granberry leads the society in re-location, and build-

ing a modern house of worship because of a redevelopment program in the city of Nashville, the spirit of Jordan Winston Early will go with him and the people. But like so many other men of might in the cause of their Lord this intrepid man who unfurled the banner of African Methodism where it had not flown before has been forgotten, unheard of, and unsung. Yet he stands giant-like, colossus in spiritual proportions, like a mighty pyramid commanding the centuries. He that would be greatest among you, let him be the servant.

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[1] Smith, C. S., **History of The African M. E. Church,** pp. 34-36, Early, Sarah J. Woodson, **Life and Labors of Rev. Jordan W. Early,** p. 16; **Anniversary Bulletin of St. Paul,** St. Louis, Missouri, October, 1921.

[2] Wayman, Alexander W., **Life of James A. Shorter,** p. 13; Early, p. 28; Arnett, B. W., **Budget for 1883,** p. 19.

[3] Early, pp. 30, 39. "Charter Member of St. James, New Orleans."

[4] Smith, C. S., **History of the African M. E. Church,** p. 43f.

[5] Wayman, A. W., **Cyclopedia,** p. 55.

[6] **General Conference Minutes, 1872,** pp. 8, 116.

[7] **General Conference Minutes, 1876, 1880;** Early, p. 57; Jenifer, J. T., **History of The African M. E. Church,** pp. 83-86.

[8] Arnett, B. W., **The Budget for 1885-1886,** p. 247f; Early, S. J. W., **Life of Jordan Winston Early,** p. 59.

[9] Singleton, George A., **The Romance of African Methodism,** pp. 29, 69, 119; **Early,** 85, 87.

[10] Singleton, 119.

[11] Minutes, Arkansas Annual Conference, 1870, pp. 4, 5, 11, 14, 15.

A SILHOUETTE OF SHERMAN L. GREENE

(Continued from Page 5)

Athanasius at Nicea, 'Like a rock in the midst of a stormy sea.' From the promontory of increasing years Bishop Greene traces his self-sacrificing career back to the eventful day when he was converted in a Camp Meeting in Mississippi, under the influence of a sermon delivered by the Reverend H. H. Brookins, grandfather of the pastor of St. Paul, Wichita, Kansas.

"They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three."

THE WORLD'S NOBLEST VOICE

MARIAN ANDERSON

For years Marian Anderson has been the world's most outstanding singer. She has brought recognition to her people, and fame to her country. A few weeks ago she appeared on Television as an ambassador of goodwill under the auspices of the State Department to the peoples of Asia. Millions witnessed the program, which was superb. The story of Miss Anderson's life is told in her autobiography: "MY LORD, WHAT A MORNING," by the Viking Press. Every member of the Review family ought read it.

In the role of an Ambassador of Goodwill, under the auspices of the State Department, Marion Anderson represented the United States in a superb way recently among the peoples in the Far East. She captivated the hearts of millions of Asians of non-white com-

plexion with her singing, and simple talks. In one instance as the television program revealed, some of the children did not understand the word, "Emancipation," but they did know the meaning of "Freedom."

In spite of the 'color bar' which Miss Anderson has faced at home on more than one occasion, she rose above it, and has reached the pinnacle of fame. Her beauty lies in her simplicity, and self-effacement, her love and devotion to her mother of eighty-six years. She is prophetic of what her people may become, of what Americans ought to be. The television program was so thrilling, and enrapturing that the Maestro, Ed Morrow, dispensed with the commercial at the end. The African M. E. Church Review salutes Marian Anderson, the premier singer, "My Lord, what a morning."

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THE 39th ANNUAL MEETING OF THE ADVISORY COUNCIL OF THE AMERICAN BIBLE SOCIETY, 1957—450 Park Avenue, New York City. By appointment of Bishop S. L. Greene, Sr., the African M. E. Church was represented by The Review Editor, George A. Singleton.

THE AMERICAN BIBLE SOCIETY

The American Bible Society was organized in 1816, the year in which Richard Allen founded the African M. E. Church as a Connection. The activities of the Society encircle the globe in distributing the printed Word. It is non-denominational, doctrinal or theological, but makes the Book available to the peoples of the earth everywhere. The Society has translated the Bible into hundreds of languages and dialects. In the United States it has been put into eighty odd languages. For the blind the Bible has been made readable by means of the Braille system. It has been a 'chart divine' and companion to men in the armed forces of our nation, in hospitals, hotels, and prisons.

The work of the American Bible Society is monumental. Hundreds of dedicated Christian men and women cooperate in this, the world's greatest enterprise. To it many have given the best years of their lives. It is indeed an inspiration and revelation to visit the offices and buildings on Park Avenue where the business is carried on with the most modern electrical equipment— the bookkeeping, filing, and mailing, the translating, and printing of The Book. Large sums of money are required for these major operations. The sources of income are foundations, business concerns, donors, Annuities, and Churches. For many years pastors in the African M. E. Church included in their reports made at Annual Conferences: "Bible Cause, one dollar." Could the thousands who have crossed the mystic stream had been privileged to visit the old Bible House they would have increased their reports with zeal and enthusiasm. Under the new financial system currently in vogue the denominational contribution is provided for under the budget. Were it possible for the present generation of preachers and members of African Methodism to visit the Bible Society, and see firsthand what is being done for the millions in less fortunate circumstances than we, the budgetary allowance would undoubtedly be increased. The Churches, and local missionary societies are challenged to cooperate in helping the Bible Society send the light of the Gospel into the dark areas of the world. "The Churches give wings to the Word." Vernal C. Hodges of Cleveland, Ohio, is our Secretary, and Bishop S. L. Greene, our Advisory Board representative.

The Translation of The Reverend William Albert Cliffe

Died at the age of 51, and was buried January 2nd, 1958. He was the Pastor of Old St. George's Methodist Church, 235 North Fourth Street, Philadelphia, of which Richard Allen was a member until 1787. "The 190-year old church building is the oldest of the denomination in continuous use anywhere in the world."

The deceased was a friend. With his cooperation we were aided in research, and unearthed valuable historical material and data, yet to be brought to the eyes of a reading public about the founder of African Methodism. Reverend Cliffe was one of God's choice spirits. May he rest in peace with Francis Asbury, John Dickins, Ezekiel Cooper, his predecessors, and the sacramental host that has gone on before, and peace forevermore.

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REVIEWING THE NEWS

Nelson B. Higgins, Jr., an American minister of African descent, has been appointed pastor of a Los Angeles Methodist Church, a white society. It is growing, but about two-thirds of the white members have left.

William R. Stewart, Principal of Edward Waters College, has been elected President of the African M. E. College Presidents. The institution over which he presides is a rapidly growing, accredited Junior College, and has an enrollment of over five hundred students.

Seven newspapers in the Garnet group, all in upstate New York have boosted their prices from five to seven cents. They are the Democrat and Chronicle, and Times-Union in Rochester, The Advertiser and the Star-Gazette in Elmira; The Press and Observer-Dispatch in Utica, and The Ithaca Journal.

The year 1957 saw the birth of the 25th independent new nation, Ghana, also the Federation of Malaya. The other independent nations are Lebanon, Iceland, Syria, Jordan, Israel, Pakistan, Ceylon, Burma, Cambodia, Laos, South Korea, Vietnam, Indonesia, Mongolia, Philippines, Libya, Morocco and Tunisia, Sudan.

Twenty-three African M. E. Churches have Credit Unions. The most recently organized is at St. Paul, Springfield, Illinois. The Reverend Lovell Johnson, Pastor.

Harry Belafonte's Christmas record, "Mary's Boy Child" went over the million mark in Great Britian, outselling even Bing Crosby's rendition of "White Christmas."

Herbert L. Dudley, a Detroit Attorney, and member of Ebenezer, President of the Connectional Lay Organization, has published a Manual and Directory of the body, containing chapters on History and Development of the Movement, Pertinent provisions of the Discipline relating to Laymen, Constitution and By-laws for Local

Lay Organizations, a complete Directory of the general officials of the Church, and a valuable Bibliography of twenty-one reference books. It meets a great need.

The American Jewish Committee, a fifty-year old agency in its December report on 'momentous Civil Rights gain, the greatest achievement in the advancement of freedom and equality since the Emancipation Proclamation in 1863,' according to its President, Mr. Irving Engel, announced the publication of a ten-year survey of Civil Rights in the United States entitled "THE PEOPLE TAKE THE LEAD." In the preface President Eisenhower says:

"Although freedom is the foundation of our national community, we cannot rest upon it nor cease to build upon it." He added that "freedom is a basic American privilege and a responsibility which demands the continual effort of each citizen."

"In our daily lives," the President wrote, "in our work and play, in our worship and art, in our civic activities and public service, we can take the lead in making our land a place where freedom will be enjoyed—by all regardless of race, creed or color. May we find the strength and courage to go forward in this work."

Thirty-seven Asian-African nations attended a meeting upon the level of the people in December at Cairo, Egypt, upon the invitation of Premier Gamul Abdul Nasser. It was of great significance because of the evident influence of the Societies, and the stiffening attitude toward the West. In this regard it was more radical than the Bandung meeting. Imperialism, Colonialism, and racial discrimination was abhorrent and attacked. The people of color represent two-thirds of the world's population.

Marian Anderson's tour of the Far Eastern Asiatic peoples reported on TV was most excellent. She represented the State Department as an ambassador of goodwill. The impression made was apparent, deep and most lasting. She is prophetic of what America might become in spite of Little Rock, and Columbia, South Carolina.

The meeting of the National Council of Churches the first week of December at St. Louis, was a great success. It was a marvelous prophetic assembly. Some of the fine addresses will appear in this issue. One of the highlights was the address by Martin L. King.

According to Richard Hunt in the New York Times, Liberia Reveals a Progressive Aim, under President William V. S. Tubman. It is about the size of Ohio with a population of about 2,000,000. A new $2,000,000 capitol has been built. A building boom is in progress. Nine new schools have been completed for the tribal areas, and three are being built along the coast. The Monrovia water system is being rebuilt. A movement has been made to improve the standard of teachers. The education budget has been increased from $83,000 to $2,400,000, and number of pupils from 13,000 to 53,000. At government expense 380 are being trained abroad with the understanding they will return and enter public service. Pres. Tubman has increased government revenues from $1,000,000 to $19,000,000.

Mr. C. S. Williams, Public Relations Representative for the 11th Episcopal District has been appointed Chairman of the Municipal Youth Advisory Council, by Mayor Hayden Burns, Jacksonville, Florida. The organization will conduct a program of youth activities in the city.

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THE HISTORIAN'S EASY CHAIR

The fathers were eloquent. The Reverend Robert Francis Wayman, born in 1831, the year that Richard Allen died, was admitted into the Baltimore Conference in 1856. On Monday, May 5, 1879 he delivered to the Baltimore Conference, using as a text, I Cor. 1:21-24. He began by saying: "Marvelous have been the triumphs of human genius. It has scaled the heavens, measured the starry worlds, discovered their appointed orbits, brought the lightning from the clouds and made it bear messages on its flaming wings over land and sea. Human mind has achieved much, but it has never been able to climb to the throne of Jehovah and find out God."

* * * * * * *

In the year 1808 Bishop Francis Asbury of the Methodist Episcopal Church appointed the first missionaries to the people of color in South Carolina. J. H. Millard was appointed to a mission on the Savannah River, and James E. Glenn to a mission on the Santee.

* * * * * * * *

The Reverend Cornelius Winters was the first regular preacher to a congregation of colored Methodists in the world.

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The Reverend George Hogarth was the first General Officer in the African M. E. Church to visit Haiti. He was Editor of the A. M. E. Church Review in 1842. The first Class in America was organized in 1766, in New York, and consisted of: Paul Heck, Barbara Heck, John Lawrence, Mrs. Embury, and Betta, an African servant. Philip Embury was their leader.

* * * * * * *

The Reverend James F. A. Sisson, a white minister and missionary, was Recording Secretary of the General Conference of 1872 which met at Nashville, Tennessee, and Statistical Secretary of the following General Conference of 1876 which met at Atlanta, Ga. In 1872 he was a member of the Georgia Annual Conference, and in 1876 he was a delegate from the Arkansas Conference. Two delegates in the South Carolina Conference delegations became Bishops: Richard Harvey Cain in 1880, and Moses Buckingham Salter in 1892. B. W. Arnett and B. F. Lee, members of the Ohio Conference were made Bishops in 1888 and 1892. William F. Dickerson of the New England Conference was made a Bishop in 1880, and William Benjamin Derrick of the Virginia Conference was made a Bishop in 1896. Wesley J. Gaines of Georgia was elected at St.

Louis in 1880. Cornelius T. Shaffer of Ohio was elected to the Bishopric in 1900. Abraham Grant of the Florida Conference was elected a Bishop in 1888. B. T. Tanner, Editor of the Christian Recorder was elected a Bishop in 1888. The late Bishop Henry Blanton Parks referred to the group elected at Indianapolis, Indiana in 1888 as "The Big Four": Arnett, Grant, Gaines, and Tanner.

Paul and Silas Jefferson were twin brothers from South Carolina. Cornelius Shaffer and George were brothers. Of the delegates to this General Conference the writer saw in his childhood Bishops H. M. Turner, M. B. Salter, and B. F. Lee, William Decker Johnson, A.M., of Georgia; John W. Gazaway of Kentucky, and his first night spent at Columbia, S. C., as he was about to enter Allen University was spent in the home of Mrs. W. F. Dickerson at Taylor and Bull Streets. The Bishop long since has passed away.

* * * * * * *

Augustus R. Green, Editor of the Christian Herald in 1848, later left the African M. E. Church and organized the Independent M. E. Church in Canada. The work embraced the states of Michigan, Wisconsin, and other western states. In 1876 the I. M. E. Church came into the fold of African Methodism, and the Reverend Green resigned his Bishopric at Richmond, Virginia, May 13th.

* * * * * * *

The Reverend T. McCants Stewart, one of the most brilliant men in the history of African Methodism was a Charleston, South Carolinian. He was a graduate from the Classical, and Law Departments of the University of South Carolina during the days of Reconstruction, when the institution was integrated. Later he was Professor of Mathematics in the State A. & M. College, Orangeburg.

* * * * * * *

In 1864 the 47th Session of the Baltimore Annual Conference met at Washington, D. C. The Bishops of the Church were William Paul Quinn and Daniel Alexander Payne. The total Conference membership was 7,181. Bethel, Baltimore, reported 1,500. Of the number 50 were probationers and 200 were 'OFF TO WAR.' Norfolk, Virginia had 903 members, 50 Probationers and 15 'OFF TO WAR.' Israel, Washington, D. C., now Metropolitan had 316 members, 60 Probationers and 0 'OFF TO WAR.' South Carolina was a mission with Hilton Head, 205; Beaufort, 135; St. Helena Island-Half-Way House, 135; Paris Island, 30; Ladies Island, 15.

THE INTERIOR OF THE DARK CONTINENT

". . . I may say without exaggeration that we cannot, under any circumstances, however much we might desire it, remain aloof from the terrible and sanguinary conflict going on there (Africa), today between five million whites and 200 million Africans. We cannot do so for an important and obvious reason: we are in Africa. The peoples of Africa will continue to look to us, who guard their northern gate, and who constitute their link with the outside world. We will never in any circumstances be able to relinquish our responsibility to support, with all our might, the spread of enlightenment and civilization to the remotest depths of the jungle.

There remains another important reason. It is that the Nile is the life artery of our country, bringing water from the heart of the continent. As a final reason, the boundaries of our beloved brother, the Sudan, extend far into the depths of Africa, bringing into contiguity the politically sensitive regions in that area.

The Dark Continent is now the scene of a strange and excited turbulence: the white man, representing various European nations, is again trying to re-divide the map of Africa. We shall not, in any circumstances, be able to stand idly by in the face of what is going on, in the false belief that it will not affect or concern us.

I will continue to dream of the day when I will find in Cairo a great African institute dedicated to unveiling to our view the dark reaches of the continent, to creating in our minds an enlightened African consciousness, and to sharing with others from all over the world the work of advancing the welfare of the peoples of this continent."

—PREMIER GAMAL ABDUL NASSER

"EGYPT'S LIBERATION."

The Christian Way of Life in Human Relations

By REV. DR. MARTIN LUTHER KING, JR.
President, Montgomery (Ala.) Improvement Association

Before the National Council of Churches, General Public Session
Kiel Auditorium, St. Louis, Mo., December 4, 1957, 8:00 P.M.

—Photo: Robert Simmons-PIX, Incorporated, New York.

MARTIN LUTHER KING, Ph.D.

It is impossible to look out into the wide arena of American life without noticing a real crisis in race relations. This crisis has been precipitated, on the one hand, by the determined resistance of reactionary elements in the South to the Supreme Court's momentous decision outlawing segregation in the public schools. This resistance has often risen to ominous proportions. Many states have risen up in open defiance. Legislative halls of the South ring loud with such words as "interposition" and "nullification." In many states the Ku Klux Klan is on the march again. This organization is determined to preserve segregation at any cost. Then there are the White Citizens Councils. Like the Klan they are determined to preserve segregation, and thereby defy the desegregation rulings of the Supreme Court. All of these forces have conjoined to make for massive resistance.

The crisis has been precipitated, on the other hand, by the radical change in the Negro's evaluation of himself. It is probably true to say that there would be no crisis in race relations if the Negro continued to think of himself in inferior terms and patiently accepted injustice and exploitation. But it is at this very point that the change has come. For many years the Negro tacitly accepted segregation. He was the victim of stagnant passivity and deadening complacency. The system of slavery and segregation caused many Negroes to feel that perhaps they were inferior. This is the ultimate tragedy of segregation. It not only harms one physically, but it injures one spiritually. It scars the soul and distorts the personality. It inflicts the segregator with a false sense of superiority while inflicting the segregated with a false sense of inferiority. But through the forces

Following the courageous action of Rosa Parks who refused to be segregated on a Montgomery, Alabama bus, Dr. King came into the limelight as an outstanding leader. His weapon was the **spirit**, and the gospel of **non-violence**. The boycott was a success, and King's fame has spread around the globe. He delivered a challenging address before the National Council of Churches in December, 1957, at St. Louis.

of history something happened to the Negro. He came to feel that he was somebody. He came to feel that the important thing about a man is not his "specificity" but his "fundamentum," not the color of his skin or the texture of his hair, but the texture and quality of his soul. With this new sense of dignity and new self-respect a new Negro emerged. So there has been a revolutionary change in the Negro's evaluation of his nature and destiny, and a concomitant determination to achieve freedom and human dignity whatever the cost may be. This emergence of a "new Negro" is one of the basic causal factors of the present crisis.

This determination of Negro Americans to win freedom from all forms of oppression springs from the same deep longing for freedom that motivates oppressed peoples all over the world. The deep rumblings of discontent from Asia and Africa are at bottom a quest for freedom and human dignity on the part of people who have long been the victims of colonialism and imperialism. The struggle for freedom on the part of oppressed people in general and the American Negro in particular is not suddenly going to disappear. It is sociologically true that privileged classes rarely ever give up their privileges without strong resistance. It is also sociologically true that once oppressed people rise up against their oppression there is no stopping point short of full freedom. So realism impels us to admit that the struggle will continue until freedom is a reality for all of the oppressed peoples of the world. Since the struggle will continue, the basic question which confronts the oppressed peoples of the world is this: How will the struggle against the forces of injustice be waged?

There are two possible answers to this question. One is to resort to the all too prevalent method of physical violence and corroding hatred. Violence appears to have become the inseparable twin of western materialism. It has even become the hallmark of its grandeur. Violence, nevertheless solves no social problem; it merely creates new and more complicated ones. Occasionally violence is temporarily successful, but never permanently so. It often brings temporary victory, but never permanent peace. There is still a voice crying through the vista of time saying to every potential Peter, "Put up your sword." History is replete with the bleached bones of nations and communities that failed to follow this command. If the American Negro and other victims of oppression succumb to the temptation of using violence in the struggle for justice, unborn generations will be the recipients of a long and desolate night of bitterness, and their chief legacy to the future will be an endless reign of meaningless chaos.

The alternative to violence is the method of non-violent resistance. This method is nothing more and nothing less than Christianity in action. It seems to me to be the Christian way of life in solving problems of human relations. This method was made famous in our generation by Mohandas K. Ghandi, who used it to free his country from the domination of the British Em-

pire. This method has also been used in Montgomery, Alabama, under the leadership of the ministers of all denominations, to free 50,000 Negroes from the long night of bus segregation. Several basic things can be said about non-violence as a method in bringing about better racial conditions.

First, this is not a method of cowardice or stagnant passivity; it does resist. The non-violent resistor is just as opposed to the evil against which he is protesting as the person who uses violence. It is true that this method is passive or aggressive in the sense that the non-violent resistor is not aggressive physically toward his opponent, but his mind and emotions are always active, constantly seeking to persuade the opponent that he is mistaken. This method is passive physically, but it is strongly active spiritually; it is non-aggressive physically, but dynamically aggressive spiritually.

A second basic fact about this method is that it does not seek to defeat or humiliate the opponent, but to win his friendship and understanding. The non-violent resistor must often voice his protest through non-cooperation or boycotts, but he realized that non-cooperation and boycotts are not ends within themselves; they are merely means to awaken a sense of moral shame within the opponent. The end is redemption and reconciliation. The aftermath of non-violence is the creation of the beloved community, while the aftermath of violence is tragic bitterness.

A third fact that characterizes the method of non-violence is that the attack is directed to forces of evil, rather than persons caught in the forces. It is evil that we are seeking to defeat, not the persons victimized with evil. Those of us who struggle against racial injustice must come to see that the basic tension is not between races. As I like to say to the people in Montgomery, Alabama: "The tension in this city is not between white people and Negro people. The tension is at bottom between justice and injustice, between the forces of light and the forces of darkness. And if there is a victory it will be a victory, not merely for 50,000 Negroes, but a victory for justice and the forces of light. We are out to defeat injustice and not white persons who may happen to be unjust."

A fourth point that must be brought out concerning the method of non-violence is that this method not only avoids external physical violence, but also internal violence of spirit. At the center of non-violence stands the principle of love. In struggling for human dignity the oppressed people of the world must not succumb to the temptation of becoming bitter or indulging in hate campaigns. To retaliate with hate and bitterness would do nothing but intensify the existence of hate in the universe. We have learned through the grim realities of life and history that hate and violence solve nothing. They only serve to push us deeper and deeper into the mire. Violence begets violence; hate begets hate; and toughness begets a greater toughness. It is all a descending spiral, and the end is destruction for everybody. Along

the way of life, someone must have sense enough and morality enough to cut off the chain of hate. This can only be done by projecting the ethic of love to the center of our lives.

In speaking of love at this point, we are not referring to some sentimental and affectionate emotion. It would be nonsense to urge men to love their oppressors in an affectionate sense. Love in this connection means understanding goodwill. The Greek language comes to our aid in dealing with this problem. There are three words for love in the Greek New Testament. First, there is *eros*. In Platonic philosophy *eros* meant the yearning of the soul for the realm of the Divine. It has come now to mean a sort of aesthetic or romantic love. Second, there is the Greek word *philia*. It meant intimate affectionateness between personal friends. Philia denotes a sort of reciprocal love; the person loves because he is loved. When we speak of loving those who oppose us we refer to neither *eros* nor *philia;* we speak of a love which is expressed in the Greek word *agape*. *Agape* means nothing sentimental or basically affectionate; it means understanding, redeeming goodwill for all men. It is an overflowing love which seeks nothing in return. It is not set in motion by any quality or function of its object. It is purely spontaneous, unmotivated, groundless, and creative. It is the love of God operating in the human heart. When we rise to love on the *agape* level we love men not because we like them, not because their attitudes and ways appeal to us, but because God loves them. Here we rise to the position of loving the person who does the evil deed, while hating the deed that the person does.

A fifth basic fact about the method of non-violent resistance is that it is based on the conviction that the universe is on the side of justice. It is this deep faith in the future that causes the non-violent resistor to accept suffering without retaliation. He knows that in his struggle for justice he has dosmic companionship. Now I am aware of the fact that there are devout believers in non-violence who find it difficult to believe in a personal God. But even these persons believe in the existence of some creative force that works for togetherness. Whether we call it a principle of concretion —Alfred N. Whitehead; a process of integration—Henry N. Wieman; Being Itself—Paul Tillich; an Impersonal Brahma—Hinduism; or a Personal Being of boundless power and infinite love, there is a creative force in this universe that works to bring the disconnected aspects of reality into a harmonious whole. There is a creative power in the universe that works to bring low gigantic mountains of evil and pull down prodigious hilltops of injustice. This is the faith that keeps the nonviolent resistor going through all of the tension and suffering that he must inevitably confront.

Those of us who call the name of Jesus Christ find something at the center of our faith which forever reminds us that God is on the side of truth and justice. There is an event which reminds us that Good Friday may occupy the throne for a day, but ultimately it must give

way to the triumphant beat of the drums of Easter. Evil may so shape events that Caesar will occupy a Palace and Christ a Cross, but one day that same Christ will rise up and split history into A.D. and B.C., so that even the life of Caesar must be dated by His name. Yes, "the arc of the moral universe is long, but it bends toward justice. There is something in this universe which justifies Carlyle in saying "No lie can live forever." There is something in this universe which justifies William Cullen Bryant in saying, "Truth crushed to earth will rise again." There is something in this universe that justifies James Russell Lowell in saying:

> Truth forever on the scaffold
> Wrong forever on the throne
> Yet that scaffold sways the future
> And behind the dim unknown stands God
> Within the shadows keeping watch above His own.

So in Montgomery, Alabama we can walk and never get weary, because we know that there will be a great camp meeting in the Promised Land of freedom and justice.

I cannot close this message without saying to you that the problem of race is indeed America's greatest moral dilemma. The churches are called upon to recognize the urgent necessity of taking a forthright stand on this crucial issue. If we are to remain true to the Gospel of Jesus Christ, we cannot rest until segregation and discrimination are banished from every area of American life. I am aware of the fact that many churches have already taken a stand. This great body—the National Council of Churches — has condemned segregation over and over again, and has requested its constituent denominations to do likewise. Most of the major denominations have endorsed that action. I am not unmindful of the fact that many individual ministers, even in the South, have stood up with dauntless courage. In passing, I would like to express my personal appreciation to the ninety ministers of Atlanta, Georgia, who so courageously signed the noble statement calling for compliance with the law and a reopening of the channels of communication between the races. All of these things are admirable and deserve our highest praise. But we must admit that these courageous stands from the churches are still far too few. The sublime statements of the major denominations on the question of human relations move all too slowly to the local churches in actual practice. All too many ministers are still silent while evil rages. It may well be that the greatest tragedy of this period of social transition is not the glaring noisiness of the so-called bad people, but the appalling silence of the so-called good people. It may be that our generation will have to repent not only for the diabolical actions and vitriolic words of the children of darkness, but also for the crippling fears and tragic apathy of the children of light. It is one of the tragedies of history that the children of darkness are often wiser in their generation—more zealous, conscientious, and determined — than the children of light.

In closing I would like to call

upon each of you to go away from this meeting with a restless determination to make the ideal of brotherhood a reality in this nation and all over the world. There are certain technical works in the vocabulary of every academic discipline which tend to become stereotypes and cliches after a certain period of time. Psychologists have a word which is probably used more frequently than any other word in modern psychology. It is the word "maladjusted." This word is the ringing cry of the new child psychology. Now in a sense all of us must live the well adjusted life in order to avoid neurotic and schizophrenic personalities. But there are some things in our social system to which I am proud to be maladjusted and to which I suggest that you too ought to be maladjusted. I never intend to adjust myself to the viciousness of mob-rule. I never intend to adjust myself to the evils of segregation and the crippling effects of discrimination. I never intend to adjust myself to the inequalities of an economic system which takes necessities from the masses to give luxuries to the classes. I never intend to become adjusted to the madness of militarism and the self-defeating method of physical violence. I call upon you to be maladjusted; for it may be that the salvation of the world lies in the hands of the maladjusted. The challenge to you is to be maladjusted — as maladjusted as the prophet Amos, who in the midst of the injustices of his day, could cry out in words that echo across the centuries, "Let judgment run down like waters and righteousness like a mighty stream"; as maladjusted as Lincoln, who had the vision to see that this nation could not survive half slave and half free; as maladjusted as Jefferson, who in the midst of an age amazingly adjusted to slavery could cry out in words lifted to cosmic proportions, "All men are created equal, and are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty and the pursuit of Happiness." As maladjusted as Jesus who could say to the men and women of His generation, "Love your enemies, bless them that curse you, do good to them that hate you, and pray to them that despitefully use you." The world is in desperate need of s u c h maladjustment. Through such courageous maladjustment we will be able to emerge from the bleak and desolate midnight of man's inhumanity to man into the bright and glittering daybreak of freedom and justice. This will be the day, by the grace of God, that we will be able to sing, "The Kingdom of this world has become the kingdom of our Lord and His Christ, and He shall reign forever and ever Hallelujah, Hallelujah!"

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The A. M. E. Church Hymnal After Two Years

By CASPER LeROY JORDAN, M.S. in L.S.
Chief Librarian, Wilberforce University

1958 will mark the half way point in the quadrennium 1956-1960, and after two years of use it would be profitable to look at the revised *AME Hymnal* now in use. If there is a need for a revision in 1960, a forward look at this time would be welcome.

This is probably the seventh or eighth revision of the hymnal, and the most voluminous in the history of the church. This hymnal has a most attractive format — its green and gold pleasing to the eye—however after two years of use the covers are becoming frayed. A library buckram, or leather cover would be more useful; unless a new edition is promised every four years. The paper is improved and typography is clear . . . all going toward making a presentable book.

The revision was undertaken by a committee of bishops, clergymen and laymen. This practice is open to question. Editing a hymnal is no mean job for trained people in the field of church music and hymnody. To present such a task to people wholly unprepared for such a task invites disaster. There are no recognized musicians on the committee, and certainly no hymnologists of note. The reviewer is not familiar with the musical training in sacred music of either of the Wrights, Haskell or the bishops. It would have been wiser for the committee to seek the advice of those persons who know what it is to prepare a hymnal. The Hymn Society of America is such an organization, and I am sure that in the music department of some of the denominational schools there are people competent to serve on this revision committee. In the days of greater interest in ecumenicity, there may certainly be occasions when the *AME Hymnal* will be consulted by other faiths; and it would be embarrassing for anyone to look at it as representative of America's oldest Negro-controlled sect. The next revision, and pray God it come soon, should bear this in m i n d, and select a competent group of musicians to prepare a representative hymnal.

At best, the present book is second rate. The reviewer took the hymnal and compared it with the hymnal of the Methodist Church, which is the counterpart of the A. M. E. Church. The Methodist hymnal (published in 1935) has been acclaimed by all musicians as a very fine hymnal, and taking in the diversity of its communion it is a competent book and represents an eclectic view of hymnody. The comparison could have been easily made with the Baptists, Congregational, Lutheran, or any of the other so-called "evangelical" faiths, but the comparison would have been unfortunate, and bordering on disaster.

The Methodist Hymnal lists 528 hymn tunes for 644 hymns; while the AME Hymnal lists 422 tunes for 645 hymns. Notice that the AME Hymnal lists one more hymn than the Methodist Hymnal; but only

utilizes 422 tunes in contrast to 106 more tunes in the Methodist Hymnal. Of these tunes, only 175, or less than 20 per cent, are common to both hymnals. Two communions with common origin should have more tunes in common.

Indexes are very important for the complete and adequate utilization of any book, and this is especially true of a hymnal. The AME Hymnal has no index for Biblical contents of the responsive readings, no lectionary, no index of first lines of stanzas of hymns with exception of first lines of hymns, no index of authors, translators, and sources, no indexes of composers, arrangers and sources of tunes, and no alphabetical index of tunes. The AME Hymnal does have a skimpy table of contents, and meager topical index.

A practice that seems to haunt every edition of the AME Hymnal still plagues the present one, this is the unfortunate practice of printing the words to the hymns below the music. This practice works a great hardship on all users. If a hymn is worthy of use, it deserves to be printed with the music score. This practice accounts for the proliferation of hymns being used with a sparse listing of tunes.

As might be expected, the great majority of composers are nineteenth century British and American song writers . . . an unfortunate choice. There were excellent writers such as Dykes, Barnby, Watts, the Wesley brothers, and others; but many were poor writers. There is a very poor representation of Wesleyan hymns — a reflection on the founders of this denomination. It is impossible to easily ascertain how many of the 6,000 Wesleyan hymns are included, since there is no index to indicate composers. There is scant attention to the excellent hymn writers of this century, and very scant use of Latin, Greek and German sources. It must be remembered that the church stems from these rich and valued hymn sources, no hymnal is complete without them.

By and large, the trend of the hymnal is toward the gospel type of song—no one could possibly dignify them with the name of hymn. Writers like Bliss, Gabriel, Crosby, Bradbury, Stebbins, Neale, Doane, Mason and their ilk seem to abound. Then we find the addition of such Negro hacks as Dorsey (Precious Lord) included. This practice verges on the criminal. In addition, the denomination has a number of its own contributors included. The inclusion of this type of gospel song is not appropriate for a Sunday morning service of worship; and the popular connotation given these songs should eliminate them from a church service.

The essential elements of a good hymn should include the following:

1. A musical setting which of itself possesses enduring worth and contributes to the reality of divine worship.
2. Words which stand alone as sincere and reverent expressions of broad religious truth and which have genuine literary worth.
3. Music and words which possess such definite and consistent similarity in mood, accent, and intensity of expression as to cause no marked distortion of the fabric of thought at any point.

4. The total direction of the hymn, words, and music should be Godward.
5. A good hymn is singable and of practical use.

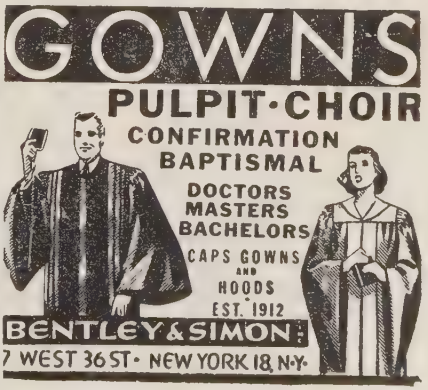
Consider these questionable hymns in the light of the above criteria, and these are only a few of the many songs in the book which will not stand the test: *Galilee* (more like a dance tune than "Jesus Calls Us"), "Be Not Dismayed," "Father is Rich," "I've Found a Friend," "Christ Arose," "Take the Name of Jesus," "Safe in the Arms of Jesus," "Old Rugged Cross," and others. Then we find such trash as "Life's Railroad to Heaven," "Precious Lord Take My Hand," "Beams of Heaven," "I Cannot Drift," "In the Garden," "His Eye is on the Sparrow," "I've Seen the Lightning Flashing," and "Jesus Lover of My Soul" (Layton arrangement). One might be tempted to call this a gospel song book instead of a hymnal.

It is good to see the inclusion of *Kremser, Yigdal (Leoni), Nun Danket, Llanfair,* and *Cwm Rhonda.* These are all solid, good tunes of the church, why more are not included is a mystery.

The inclusion of Negro Spirituals is commendable. One is forced to ask why so few. These lovely tunes represent a very fine, and valuable contribution to Protestant hymnody. Several hymnals include more of these songs than a Negro-sponsored hymnal! It is hoped that the people have been removed far enough from the days of Daniel Payne and his revulsion for the "corn field ditties" to appreciate these gems of slavery. They would have been excellent replacements for the trashy, worldly gospel-type song.

There is evidence of improvement over the previous edition of the hymnal, but not enough is evident. There is a definite need for a revised hymnal in 1960, and plans toward its revision should be gotten underway. The mystic, Evelyn Underhill, has reminded us that "hymns, more than any act of corporate worship, break down the lonely isolation of the soul." There is strong indication that there is a growing honesty evolving in AME hymnody. With it should come a rediscovery of the principles upon which to choose the best in hymns. This constitutes a challenge not unlike that presented to those earlier worshippers, the Israelites, who were enjoined to offer God only the best, "the unblemished of their flocks." One is confident that this hymnal of the future competently edited and compiled for those who need hope and courage, will do much to "take from our souls the strain and stress" of life's anxieties.

—Wilberforce, Ohio



THAT WHICH THEY WOULD DENY TO OTHERS

Courtesy of—THE PHILADELPHIA ENQUIRER

The African M. E. Church and Education In North Carolina

By NATHANIEL GAYLORD
Dean of Kittrell College

It seems needless to begin this presentation with a list of definitions, for you have already established for yourselves definitions which are far more usable to you than any I could possibly give. Understanding may be facilitated by simply saying that this report is mainly concerned with giving a brief overview of the progress, the activities and the present status of American schools in general and African Methodist Episcopal supported schools in particular.

America has always had an abiding faith in education. In fact one European visitor called this faith in education the "national religion of America." This faith appeared almost simultaneously with the first settlements in the early part of the seventeenth century, and has grown more and more firm as the years have rolled by. It has been buttressed by two beliefs:

1. That the welfare, the progress, and the perpetuity of society are determined largely by the education of the people.
2. That the individual can best realize his potentialities in happiness and accomplishment through education.

Every thinking parent has shared with Enoch Arden ". . . the noble wish to save all earnings to the uttermost and give his child a better bringing up than his has been." And he asks nothing in return.

This faith in education has been evidenced in ways too numerous to mention. It was evidenced by the first settlers in the almost immediate establishment of schools. It has been and is evidenced today by the enactment of thousands of educational laws. These laws, in theory at least, are always calculated to extend and to improve education. (I must hasten to add that the devious—let's call them what they are, Notorious-segregation laws of the South, parts of which have now been ruled unconstitutional; the "Piersall Plan" of North Carolina, and the "Massive Resistance" laws of Virginia are not counted among those designed to extend and to improve education, but they will destroy it if allowed to do so.)

The Massachusetts Department of Education in its *Annual Report* reserves a section for listing and commenting on national educational movements. It is interesting to notice that among the things which educators are trying to bring into being for the good of the schools are legislation designed:

1. To raise the minimum prescribed qualifications for teachers and other school employees.
2. To eliminate some of the evils which are inherent in requiring students to travel long distances by bus to get to school.
3. To eliminate the evils in textbook selection based on politi-

cal considerations rather than quality of subject matter.
4. To provide live, well distributed, professionally administered libraries for more schools.
5. To extend free and public education to three year olds.
6. To provide federal aid to education.

No report on education would be complete without a few statistics. Very briefly let us turn to these in order that we may determine statistically where we stand.

The United States Office of Education makes available statistics on trends every two years on even numbered years. Therefore no report is available for 1957. Its 1956 report reveals the following enrollment figures:

1. In Elementary Schools and Kindergartens—21,000,000.
2. In Secondary Schools — 7,000,000.
3. Colleges and Universities—2,500,000.

Since these figures are for 1956 and the trend is upward, we may safely assume that a figure between 32 million students is a correct estimate of the number presently enrolled in our schools.

As we look out into the future and try to estimate the vast army of boys and girls that will literally be beleaguring our schools a decade hence, the problem created by our present crowded conditions becomes gloomier and more challenging.

In our own state the picture is no brighter. Practically every educable child is enrolled in the early grades of the elementary schools; the once shocking dropout record in the late elementary and secondary schools is being slowly but surely improved; the colleges are enrolling between 31 and 36 percent of the white and three percent fewer Negro high school graduates. Varying combinations of these and other factors have created a need for more classrooms than are presently available at every level. This need has been with us too long to require any labored recital here.

Even the classroom shortage is not all of the disturbing story of education in the state. Despite the fact that our schools are crowded, North Carolina ranks next to the bottom of the states of the union in the amount of money spent per capita to educate its children, and also in the percentage of its residents of college age in attendance at institutions of higher learning. If North Carolina had the same percentage of its boys and girls in school at the higher levels as Massachusetts and some of the other states, we could only say: may the Lord have mercy on us. He may at any rate, in spite of Hodges and Cooley.

These factors coupled with the turmoil created by bigots and demagogues ranking from the governor on down, present a bleak picture indeed. Let us hope, as hope we must, that God will raise up a deliverer who will stem the tide and turn us in a more favorable direction.

Where does African Methodism stand in the picture of things presented thus far?

As America has always had a historic faith in education so has the African Methodist Episcopal Church.

This faith was exemplified by the encouragement of education in the earliest of the Annual Conferences, and later in the founding of schools.

The first educational venture of our church was the founding of Wilberforce University at Xenia, Ohio, in 1863 (some would say 1856.) Although Wilberforce University was the second school established for the training of Negro Youth, it was actually the first school organized for Negro training for citizenship.

Lincoln University, in Pennsylvania, had been organized some seven years earlier, in 1856. Its purpose, however, was not the training of Negroes for American citizenship, but training in preparation for eventual colonization in Africa.

Because of this beginning of racial training for citizenship the African Methodist Episcopal Church effectively demonstrated that Negroes need not leave the United States to be honored, but that they could remain in America and make a vital contribution as well as share in the fortunes of this potentially great land. It also stemmed the tide of growing sentiment in favor of Negro colonization in Africa.

The story from here on is too well known to warrant lengthy discussion. It suffices to recall to memory that from this eventful and historic beginning and following it closely grew:

Allen University in 1870
Paul Quinn College in 1872
Morris Brown College in 1884
Kittrell College in 1886
Edward Waters
Shorter College
Daniel Payne College

For many years the educational institutions operated on support derived from churches of the episcopal districts in which they were situated or from the combined efforts of two or more such districts. Many of the schools prospered and grew from struggling schools with no rating to fully accredited and widely respected educational centers. Allen University under the leadership of Bishop Reid is just one example. It is my pleasure to work with some of the graduates of Allen and their performance in the classrooms and their pride in simply being bespeak the quality of education furnished by this school.

In 1956 the General Conference in Miami saw fit to change this program. It was believed that the educational enterprises of the church could be improved by placing the schools under the general direction of the General Board of Education, which board in the language of the Discipline "shall have general oversight of the educational interests of the Church in the United States . . ."

In general the creating and implementing clauses recorded in the Discipline implies that the General Conference in its educational legislation was concerned with the assurance of progress, the maintenance of high educational standards, and relating to total program of the schools to the total program of the church. It would be difficult for me to say how these requirements have fared in other schools. But at Kittrell College special care is being taken to comply with these requirements. I am sure that all of you who know Bishop Reid will also know that no other course is

possible under his inspiring and dynamic leadership.

The facts will speak for themselves. Since the re-opening of the school Allen University served notice that it would accept our students with advanced standing. In October of this year we received notice from virtually all the schools in North Carolina that they would accept our students. Virginia State College served notice of the same course of action. But the crowning point came when we received notice that Fisk University in Nashville, Tennessee, one of the three triple "A" schools in the country which is operated by Negroes, and one of the two Negro schools honored with a chapter of Phi Beta Kappa, America's oldest and most distinguished scholastic honor society. Another proud achievement was our receiving a letter from the supervisor of Veterans Education for North Carolina notifying us that because of our achievements at Kittrell and because of the quality of its program, henceforth Kittrell College is approved for veterans training by the United States Veterans Administration. This is progress for Kittrell College and hence for African Methodism. As it is true of Kittrell I am sure it is true of the other schools of our Church.

But alas, this is not the whole story. I wish it was. My soul would rejoice to know that progress was still the watchword. I may be sorely criticized for reporting what I am about to report now. Nevertheless, my heart feels it, actions reveal it, the printed word reveals it, nobody can deny it, I must say it lest I prove traitor to my conscience.

There is being born an ill contrived, and sometimes it seems, a vicious movement to strangle life's blood from some of our educational institutions. In the heat of this desire every school in the church is being deprived of much needed support; support mind you which would be forthcoming if the hands of the Bishops and the Presidents were untied to go out to receive it. This inability of the heads of educational institutions to interpret the needs of such institutions and to receive funds for their relief runs counter to any educational theory known to mankind. As Roy J. Beard of the Star Engraving Company, Houston, Texas, wrote, "money, like business goes where it is invited and remains where it is well treated."

The glorious past made bright by men of vision like Allen, Payne, Turner, and Hatcher is giving way to darkness now. A tremulous future faces us. Unless men of vision rise up to stem this unwholesome tide, the light which has lighted the path of African Methodism since the cry went up for education at the Philadelphia Annual Conference in 1842, will flicker and die, and African Methodism, the mother of Negro Education, will have committed suicide. I am saying in another way that unless more money is given for support of our schools, many will surely lose their hard earned accreditation and hence their national recognition.

I shall close with a story with which all of us are familiar. I hope it will emphasize a vital point of need.

Naboth had a vineyard, a desirable one. Ahab, the king, had noticed what a good vineyard it was; convenient to his castle, yielded good fruit, provided a worth-while commodity for living in that day. One day he asked Naboth to give it to him, promising to give him another of seemingly superior value, or its worth in money.

Naboth, in reply spoke these vital words:

> The Lord forbid that I should give the inheritance of my fathers unto thee.

We have an inheritance too. Like Ahab, many are speaking to us, asking that we give them our vineyard. They are doing this by suggesting that we give our inheritance in educational endeavor to schools of other denominations, and to the schools supported by the state, and this by closing *our* schools.

Close our schools? This trend of thought runs counter to any movement and trend in all quarters which have previously served as bulwarks of education. The cry is going up everywhere for more and more schools. Why, tell me why must African Methodism, "the mother of Negro Education in America" raise the only dissenting voice?

Have we lost sight of our goal? Will we silence the voices of Allen, Turner, Payne, and Reid? Where will African Methodist children look for light?

To other church schools we say? But they are striving to perpetuate themselves, their church, their ideals.

To state schools? And they are tied to Godless imperialism, a theory of the "master race," that dignity must be accompanied by blond hair, blue eyes, and white skin.

To those of our own which are hand picked by a few selfish men, for selfish reasons? They are already bursting at the seams with peak enrollments.

Our schools represent a state of mind. They may lack "standard equipment" but they are rich in personality-producing power. Racial self-respect and racial self-esteem are their offerings, without which element Negro education becomes a mockery.

They shall not, they will not, they must not be allowed to vanish from the face of the earth.

God forbid that we should give to another our heritage.

—Kittrell College
North Carolina

The right of no nation depends upon the date of its birth or the size of its power. As there can be no second-class citizens before the law of America, so—we believe—there can be no second-class nations before the law of the world community. —President Eisenhower.

When friends grow cold and the converse of intimates degenerates into vapid and common-place civilities, these alone retain their steady value and cheer us with that true comfort which never deceived hope nor deserted sorrow—Washington Irving.

Christian Responsibility in a Divided World

Address by CHARLES PARLIN, New York
Attorney and Member, World Council of Churches Central Committee
Before NCC General Assembly Public Session, Kiel Auditorium, St. Louis, Mo. Monday, December 2, 1957, 8:00 P.M.

I am to speak on "Christian Responsibility in a Divided World."

Although my subject is complex, my thesis will be simple. From me no learned theological exposition is intended or indeed possible. From a corporate lawyer accustomed daily to face the rugged realities of decision, the Committee must expect something in terms of practical application. This challenge I accept. I say that in this divided world the Christian Responsibility is to be a voice for the peoples of the world—the little people — who everywhere have a yearning for a better world, a yearning for a better concept of brotherhood and a yearning for peace.

There are so many little people! When I was a boy in northern Wisconsin one of our neighbors by the name of Brown ran for governor of the state and nearly made it. His claim to high office was direct; his ancestor had won the war of the Revolution and America owed its independence to him. For proof, as he stumped the state, he explained the workings of the army—how the generals master-minded the campaign and then disclosed it to the colonels who subdivided assignments among majors who then briefed the captains and lieutenants who instructed the sergeants who then gave the commands and the privates went into action and did the fighting. Then he would explain: "I have examined the genealogical records of the D. A. R. I find that there were many generals, a lot of colonels but, so far as the records show, only one private—and that was *my* ancestor!"

First it is clear that the church must never identify itself with any social or political order. The church had its beginnings among a subjected people, living under an army of occupation. This was dramatically emphasized in the Oberammergau Passion play of 1950. I attended the opening performance at a time when Germany was still functioning under the terms of an unconditional surrender, the allied troops were in occupation and supreme government was by the Allied High Commissioners. As the drama unfolded, there were some biting similarities between the Roman occupation of Palestine and the allied occupation of Germany. For example, the trial of Jesus. Brought before the Jewish Court of the Sanhedrin, Jesus is charged with having violated the divine commandment to keep the Sabbath day holy and having indulged in blasphemous claims of divine origin and having shared meals with publicans and sinners. By the Sanhedrin he is found guilty and condemned to die under the Jewish law. But, as was true in Germany in the year 1950, major decrees of local courts could be enforced only with the approval of the occupying army. So Caiaphas, chief of the Sanhedrin takes Jesus to the

tribunal of Pilate and there asks for Roman approval of the Sanhedrin's death penalty. In the course of the discussion, Jesus is referred to as a Galilean. "Ah" says Pilate, "a Galilean! Then I have no jurisdiction. You must go to Herod for approval." Next we see Jesus before Herod, who hears argument but says Pilate errs—the case arose in Pilate's territory and therefore Pilate has jurisdiction. So we are again before Pilate. The priests from the Sanhedrin and the temple explain that Herod has refused jurisdiction and press for an immediate affirmance of the death decree. Pilate wavers. It was doubly dramatic because the man playing the part of Pilate had, during the war, been a member of the Nazi Party and had only recently been released from a prison term imposed by the allies for his war crimes. Now Pilate argues with the Palestinian mob—he finds no guilt in the Man. Why not just scourge Him, as they do under Roman law, instead of trying to enforce a death penalty under their Jewish law. "Crucify Him, crucify Him" shouts the mob. And then calling for a bowl of water, Pilate says "See, I wash my hands. I am innocent of the blood of this just man" and then turns to the mob and lays a curse upon them, saying that the blood guilt of this innocent man shall rest on them and upon their children from generation to generation. There was something sinister about this Nazi laying this curse upon the Jews. When the play had ended and the curtain had fallen, I asked the U. S. High Commissioner: "Those courtroom scenes about jurisdiction and Pilate's curse on the mob — they sounded too modern. Was the ancient text tailored to our day?" The Commissioner was tense; we were all under the impact of the drama. "I don't know but it is my business to find out," he said. Later he reported that a check showed there had been no variation from the text of three centuries ago. The setting had suddenly given new meanings. How easy it is to over-emphasize contemporary events in trying to interpret the profound truths that are permanent and ageless!

It is significant that Jesus, in those difficult days through which He lived, did not identify Himself or equate His teachings with either the political forms or economic principles of His own people, the Jews, or of the Roman Army of occupation.

Today as followers of Christ, we also must never equate our form of government or our form of economy with the Christian faith. The British have stayed with us on form of government but have taken long steps down the road toward socialism. The Scandinavian countries have developed a smug economic system based on cooperatives and put a protective fence around by forbidding outsiders to own voting shares of a competing business. I believe in our system of private, free enterprise. My work and my travels have convinced me that our system has brought the highest standard of living, come nearest to eliminating hunger and suffering from among the people, created a structure in which Christianity could find roots and branch out its good tidings and material helps to the far ends of the

earth. I believe in our system, but we must not equate *our* still faulty structure with the Christian faith. The British and the Swedes are also Christians! All systems, as they strive for perfection are under God's judgment.

Christians, within the framework of their respective economies, must always work for a better world. Out of the wide field of social-economic issues, by illustration, I will refer to three—all controversial.

The United Nations Population Commission has warned*—that "human multiplication has gotten out of hand." World health programs have successfully warred on tuberculosis, malaria, endemic syphilis and yaws. Meanwhile birth rates in Asia and Africa and South America continue at alarming rates. The world's population has doubled in the past 70 years; it is expected to redouble in the next 42 years and is fast approaching the 7 billion which scientists believe is the top limit which the earth can sustain.

Because the instinct to survive is primitive and strong, population pressures lead to political explosion. That these problems can be solved by war or by laws is a fallacy. As to wars, one needs only to review the last two; as to laws, one needs only to study the codes of the early Massachusetts colony. They tried to settle the girl-boy problem by providing no man could court a maiden, in person or by letter, except with prior consent of her parents; first offense £5 fine, second offense £10, thereafter for each offense imprisonment during the pleasure of the court. And they tried to outlaw pneumonia by prohibiting from October 1 to April 1 the taking of a bath.

There are counteracting forces. In Japan, which supports 91 million people in an area the size of Montana, a nine-year birth control program has already cut the birth rate almost in half. I raise the question: Must Christian bodies reappraise their position on birth control?

The second point: property rights. I am happy that the World Council of Churches has a Commission due to report on the question: "The responsibility of the churches in areas of rapid social change." I hope this Commission will study the correlation between respect for the individual and respect for his property rights. There may be a direct relationship. With the Lenin-Trotsky destruction of property rights there was a destruction of individual liberty. In the Fascist take over of economic life by a Mussolini and a Peron there was a taking over of individual liberty. In our culture so far, property rights and individual liberties have been bracketed.

On personal liberties the church has been articulate and effective. One shameful phase of American history was brought to an abrupt halt by the courageous stand before the un-American Activities Committee by Bishop Bromley Oxnam. But the same era that produced McCarthy and Velde has brought a new disregard of rights of property. I do not speak of taxation or taking of private property for a public use with just compensation. These are established.

I speak on a controversial issue—

* The Population Explosion. Time, October 28, 1957.

the Return to the Japanese and German nationals of their war-time Vested Property. Historically, United States has always opposed confiscation of private property. Its protests to South American countries have been consistent and in some cases effective. After World War I vested properties were returned to German nationals. We have had a theory that we war against a nation, but after the conflict do not continue ill will or hatred against individuals. We do not confiscate property of the individual to apply against a governmental grievance. After World War II we returned the property of Italian citizens. But now comes a new theory. In Congress today there are pending bills designed permanently to confiscate the property of Japanese and German individuals seized during the war. This is new, but, it is said, it would help balance the budget!

I feel free to use this question as a case study of morals because it cuts across political lines. President Eisenhower and Secretary Dulles are on record as favoring returns but their Department of Justice and the Treasury oppose. Senator Olin Johnston, Democrat of South Carolina, has introduced a bill for full return of the Japanese and German nationals, and Senator Smathers, Democrat of Florida, has introduced a bill for full confiscation. This last bill is worthy of analysis. It proposes, apparently with an eye on the veterans' vote, that the confiscated funds be used by the Federal Government for the education of veterans' children. A worthy end use, but the means needs moral testing. In good morals can education be supported by confiscation? No! Moral concepts have moved on a pace since Cortez in Mexico used torture as a means of Christian conversion. Here is a moral issue of the type on which the churches can and should speak. Groups represented in this body have spoken on this issue. I submit that it is appropriate that this body speak in support of the President's proposal of non - confiscation of property of Japanese and German nations.

Another controversial issue: Responsible Christians disagree on the question of race. Did God separate men by the color of their skin and decree that those of color should live segregated and subservient? One of the members of this body has written: "No group is wise enough, good enough, strong enough, to assume an omnipotent and omniscient role; no group is good enough, wise enough to restrict the mind, circumscribe the soul, and to limit the physical movements of another group. To do that is blasphemy. It is a usurpation of the role of God."* I associate myself with this writer. For me personally, it is impossible to square a philosophy of segregation or subjection with the Christian doctrine.

In the world today there are governments in power avowedly attempting within their territory to kill the Christian church. It is interesting that in India and in Russia the technique is diametrically opposed.

In *Benjamin E. Mays, "The Moral Aspects of Segregation," in Three Views of the Segregation Decisions (Southern Regional Council, Atlanta, 1956) p. 13.

The pressures of the Hindu renaissance in India are stated in the Niyogi report on Christian Missionary activity. The Report states that humanitarian activities of the church and the bringing in of missionary money for these purposes is to be encouraged, if under close government supervision. But the church must cease its evangelic endeavor. Good works must be an end in themselves. All claim to uniqueness of the Christian faith must be abandoned in favor of a general syncretistic belief in the unity of all great religions. In other words, the church can heal, but not preach.

In Russia it is the reverse. The church can preach and have its liturgy, but it can not heal or deal with the humanities. When the nine-man delegation from this body visited the churches in Russia at the invitation of the Moscow Patriarch, we visited church after church, in big cities and in a country village, and the services were jammed beyond belief. In the Orthodox church there are no pews and people stood during the long services shoulder to shoulder, body to body, packed in like people in a New York subway during the rush hour.

In the churches we heard the choirs, the prayers, the sermons, the chants and the liturgical responses by the people. I was tremendously impressed. But to these churches are denied all acts outside of worship—no care of the aged or orphaned, no care of the sick, no education of youth. These are reserved exclusively to the state. Let me read some sentences from Kruschev's decree:

"In Tsarist Russia the church faithfully served the autocracy, the landlords and capitalists, justified the cruel exploitation of the masses and supported the exploiters in the struggle against the working people.** At the present time, as a result of the triumph of socialism and liquidation of the exploiter classes in the U. S. S. R., the social roots of religion have been undermined and the base on which the church relied has been destroyed.** Therefore, the struggle against religious beliefs should be regarded now as an ideological struggle of the scientific, materialistic world against an anti-scientific, religious world.

"Scientific-atheist propaganda is an integral part of the communist education of the working people and has as its aim the dissemination of scientific, materialistic knowledge among the masses and the liberation of believers from the influence of religious beliefs.**

"The Communist party has always considered and considers it its indispensable duty to promote the development of natural, technical and social sciences by all opportunities and means.** Proceeding from this, the Communist Party educates Soviet people in a scientific world outlook and wages a struggle of ideas against religious ideology as an anti-scientific ideology. The fundamental opposition of science and religion is obvious. Whereas science relies on facts, scientific experiment and conclusions strictly checked and confirmed by life, and religion bases itself only on Biblical and other traditions, on fantastic fabrications.

Modern scientific discoveries in the natural and social sciences convincingly r e f u t e religious dogmas. Science cannot be reconciled with fabricated religious concepts about the life and nature and man, hence it is incompatible with religion."

Today against this opposition, only in the sanctity of the home, parent to child, can religion be taught. Will the church survive?

Personally, I am more optimistic about the church in Russia than in India. In Moscow I read to the Metropolitan of the Church the section of the Khruschev decree stating that science and religion are incompatible, and asked if he wished to comment. His answer: "I do wish to comment. Khruschev is false. There is no conflict. God has revealed Himself to man through two books — the Holy Scriptures and the Book of Nature. To understand God's revelation to man, man must study both books. They are not incompatible; they complement each other." And then I read the sentence about science being true and religion false and therefore in the end religion would die. And the answer: "Again Khruschev is false. So long as there is a globe, there will be a Christian Church." "But," I said, "how can you be so confident when the Church can not teach the child until age 18? In America we would wonder about the future of the Church if it could not teach the child." The reply of the number 2 man in the Russian Church: "For survival of the Christian Church, church schools are not essential. In all the world, the best teacher of religion is a devout mother." I think he is right!

I am convinced that the people of Russia live in active dread of military aggression by the United States. In the skillful establishment of strategic airbases around the Russian perimeter and our development of the A and H bombs they see an ever-present, immediate threat. Here in the United States we live under the constant fear of Russian breaking of the peace. In the leaders' avowed purpose to bring the world under their Communist domination, the constant attempts at infiltration and subversion, and the concentrated and spectacular efforts on space missiles we see a real and present threat to our security.

On the other hand, I am equally convinced that in the hearts of the Russian people there is a yearning for peace equal to the yearning for peace so genuinely felt by the people of this land. One more incident on our mission to Russia: One Sunday evening we attended service in the Baptist Church in Moscow. The place was packed — every seat filled, aisles, balconies, window ledges jammed; people outside the main door pushing, trying to get in. The minister had to take us around and in a back door which led onto the platform where we occupied chairs near the high pulpit. The choir of 80 mixed voices was superb. The pastor said he had chosen for the evening services hymns which the congregation and the American guests could sing together, so they with Russian words and we with English sang together "Nearer My God to Thee," "What a Friend We Have in Jesus." and "Blest Be the Tie That Binds." It was a moving

service. It was hard to realize that I was in Moscow, almost under the shadow of the Kremlin walls, as we sang together:

Blest be the tie that binds
Our hearts in Christian love.
The fellowship of kindred minds
Is like to that above.

And when we came to the closing verse the congregation took out their handkerchiefs and waved them to us and the pastor said something in Russian to the interpreter and the interpreter told us the pastor thought it would be nice if we waved back. So waving to each other in this Chautauqua salute we sang:

When we asunder part
It gives us inward pain
But we shall still be one in heart
And hope to meet again.

And as we sang, tears began to roll down the faces of the people and we felt ourselves caught up in a strong emotional tide. Afterwards we mingled with the people. Language was a barrier, but they grasped our hands and repeated again and again in Russian: "Thank you for coming, thank you for coming."

In Russia today there are 60 million Christian believers. In the Communist Party there are 6 million members. The two groups are mutually exclusive because only an atheist can be a party member.

I am convinced that the delegation from this body to the churches of Russia and the delegation of Russian churchmen coming to this country were important first steps in the establishment of relations between Christian brothers on the two sides of the iron curtain. I pray that the day is not far off when, through this body, we can again clasp hands of friendship with our Christian brothers of China, on the other side of the bamboo curtain.

In the progress of Communist technology now being so dramatically advertised to an apprehensive world, are factors of hope. There was search for truth and accuracy. There was vision and imagination. There was bravery of concept and daring in execution. Here are virtues where our peoples meet in common respect. It gives substance to the hope of the Russian churches that their country can some day be restored to the family of Christian nations.

A voice for the little people of the nations in their yearning for a better world, for a better sense of brotherhood, and for peace! Let us remember always that we and our Christian brothers everywhere, even beyond the iron and the bamboo curtains, are necessarily drawn closer together as we are mutually drawn closer to the Christ who died for all and for all is Lord and Saviour.

A money lender serves you in the present tense, lends you in the conditional mood, keeps you in the subjunctive, and ruins you in the future. —Joseph Addison.

It has been my experience that folks who have no vices have very few virtues.—Abraham Lincoln.

WHAT AFRICA ASKS OF US

By JAMES H. ROBINSON

If the church and missions are to meet Africa's grave social problems and the challenging opportunities created by the economic revolution there, they will have to reconstruct their thinking radically. We must move boldly into an urban ministry with Christian social and welfare centers, industrial evangelism, a vigorous youth work program. Above all we must build up strong African churches which will be capable of meeting the situation. Up to now, there is not a handful of Christian social and welfare centers in all Africa, although the expanding urban centers, choked with misery, destroyed families, disease, moral degradation, lost young people, have created social and religious problems of great magnitude. At present our missions are concentrated too largely in the villages. This was right years ago, when Africa's was wholly a rural agrarian society. But the villages have grown into towns, the towns have expanded into cities at a phenomenal rate, and now the cities leap into urban centers almost overnight. The whole process is hardly a quarter of a century old.

There is no Christian industrial evangelism, no ministry to labor, no youth work of any significance. Yet these are the areas where the communists are concentrating their forces and resources with marked success. Albert Hammerton, West African head of the International Confederation of Free Trade Unions, the outfit which is fighting communism in the labor unions, told me that the communists are underwriting their program in British West Africa to the extent of $80,000 annually. African industrialism and commercialism are still at the beginning. They will continue to expand, and labor forces will expand with them, as the West demands more and more of Africa's material wealth and the Africans themselves demand more and more of the consumer goods so necessary to an advanced civilization.

I

The communists are working overtime to win awakening African youth and students both at home and abroad. They are exploiting the sound idea that whoever wins Africa's youth wins its future leadership. Over against the skilled and seasoned leadership and the financial support the communists give to their nefarious work of subverting the youth, the churches and missions have almost nothing. There are less than a half-dozen, if that many, well trained and experienced church youth leaders in all the continent. Consequently, in most areas, the church and the missions no longer hold the youth they once had, nor even those who are being educated in mission schools. The youth of Africa are on the march, searching. What they find, where they end and whom they follow will depend largely on who works hardest to win their loyalty. These young people are dedicated to freedom and

to Africa's future. It is up to us to help them make both Christian. One of the most important things missions must do, and do now, is to throw into the field the ablest and most experienced youth work people they can lay their hands on, and begin at once to train an African youth leadership.

Painfully but logically it follows that a Christian strategy to counteract communism must be developed at once. The communists are infiltrating most of the labor unions. They are organizing the mission hospital workers and the mission school teachers. They are spreading their noxious ideology among the masses and the young people in an effort to turn them against Christianity. Perhaps most serious of all, they are confusing the minds of some of the most seasoned African pastors. The need for personnel, resources and strategy to meet this most devastating challenge cries aloud.

Only a great joint effort into which we take Africans at the outset will be good enough. It must be an effort large in scope, both at home in the preparation of missionaries, and on the field with the African churches and their missionary colleagues. Communism may give us our hardest and very likely our longest battle in Africa. Whatever we do, it must be done not *for* Africans as wards but *with* Africans as partners.

II

The churches and missions have passed up a great reservoir of persons who could make a peculiarly effective witness in Africa—American Negroes. There are more Negroes of African origin in the United States than there are in all the rest of the world outside Africa, and more than in any African country or territory except Nigeria. Even Canada, with less than 50,000 Negroes, has more than any other country of the world, save ours and Brazil. But both our government and our churches have failed to make use of this potential to any extent. Outside Liberia, there are less than a dozen Negro missionaries in Africa from all the denominational boards combined. We may be sure that the Soviets would have trained and used hundreds by now if they had this resource. Mission board executives and missionaries or deputations returning from Africa rarely refer to the employment of Negroes there. Three or four boards once sent out a few Negroes, but most of them then abandoned the practice for various—and to a large degree valid — reasons. The great Negro denominations, sad to say, have never had a significant mission work outside South Africa, nor have Negro Christians as yet developed a real passion to Christianize the continent which is their original home. No matter what happened in days gone by, however, the situation now is far too advanced and the issues much too urgent to allow past experiences to determine our policy. We have the opportunity to prepare what I believe can be one of our most effective mission and fraternal resources for Africa. Chester Bowles, formerly our ambassador to India, in an article he wrote after visiting Africa (*Collier's* magazine, June 10, 1955) strongly recommend-

ed that our government send Negro citizens there to represent it in various capacities. If this is a right move for the government, how much more so for the churches! I do not suggest that American Negroes alone can work the redemption of Africa, but they can help mightily. To be sure, Negroes from this country are identified in the mind of Africans as Americans, but there are bonds of color, origin and suffering that tie the two groups together in ways so subtle that few whites can appreciate them. Given the right encouragement and training, hundreds of our Negro Christians will volunteer for this work. God has prepared our nation and our people for such a time as this, for the task awaiting us in swiftly changing Africa.

Everywhere I traveled in Africa I was implored to prevail on our churches to send Negro missionaries. In the French Cameroun an African pastor, the secretary of the Bass Synod mission committee, said in the presence of one of our missionaries, "I charge you to see that some of our people are sent by your board to work with us." In Southern Rhodesia Reverend Fred Rea, head of the British mission, asked me to come back and work with him. In the Congo an African pastor at Luebo said: "You American Negroes are the only group of our origin who have great experience, education and world respect. You, more than anyone else, can get our attention." In Kenya the secretary of the Christian Council, S. A. Morrison, urged me to do my utmost to get some Negroes out to help them as soon as possible. In the Gold Coast the director of social welfare, Robert Gardner, asked not only for Negro missionaries but for Negro doctors, nurses, teachers, social workers and technicians. In fact, within the last year Mr. Gardner has made two trips to the United States to explore the possibilities and is now arranging an agreement with Tuskegee Institute.

III

The use of American Negroes and also of Americans of Asian ancestry as missionaries and fraternal workers in Africa is not only wise; it is imperative. In color - conscious Africa, where hostility toward white people is increasing, what better way can we find to demonstrate the universality of the gospel than a multiracial witness? Professor Pierce Beaver, in his study *Race and Nationality in North American Foreign Missions,* states that as of now only thirteen boards in this country have agreed on a definite policy of appointing Negroes and only three are earnestly searching for Negro personnel. Fifty-one boards say they have no formal policy, and most of these add that the matter has never come before them. (Are they going to wait until Africa is lost?) Fifty-seven say they will consider all qualified applicants. (But will they seek out Negroes with the same diligence they employ in recruiting whites?) One board categorically states it will not accept Negro applicants, and two others say it is doubtful if they would do so.

The greatest liability to the spread of the gospel in Africa is racial discrimination and segregation,

whether in Africa, Europe or the United States. The sin of racialism is, and will perhaps continue to be, the most difficult handicap to overcome. Racialism is a cancer within our society, within our Christian institutions, within ourselves, as well as in the colonial structure. Michael Blundell, cabinet member without portfolio in the Kenya government, told our party in Nairobi that European businessmen, settlers and government officials by both their attitudes and practices seriously obstruct the gospel. It is easy enough to condemn South Africans and other settlers, but we should remind ourselves that Americans in Africa make a very quick accommodation to European patterns of racialism, which are not greatly different from some of our American patterns.

In the mind of the African, racialism is identified with white people, and white people are identified with Christianity. Communists and Muslims and many of the nationalist leaders undercut the influence of African Christian leaders by charging that they perpetuate white racial patterns. On no other subject are Africans so greatly agitated and united as on racial attitudes and patterns of discrimination and segregation, and there is no greater hunger in Africa than the hunger for acceptance and brotherhood.

If they are to be true to the gospel of Jesus Christ, the churches and missions simply cannot evade this problem. This is not merely a question of the practical moves needed to win Africa or to hold back the evil hosts which seek to seduce Africa. All else we do will be of little avail if we do not face up to the obligation to abolish racialism. The African may not demand the accomplishment of miracles overnight, but unless he sees some convincing and practical demonstration now of our humility and sincere willingness to eliminate this racist denial of the gospel we preach, he will turn in revulsion against us and fall prey to doctrines destructive both to himself and to the rest of us.

There is no escape from the necessity of disciplining our deeds and making them conform to our professions. For Africa, the brightest or the darkest years lie just ahead. The outcome depends largely, if not wholly, on whether the churches and missions can understand the implications of their faith, whether they yield themselves up to the will of God. If they do so understand and obey, they can provide the moral and spiritual basis on which the African, who will claim leadership and succeed to power, can build the New Africa soundly and wisely. Whether they can act with Christian resourcefulness, speed and power at the command of Christ to make disciples of all men by being true disciples themselves—this is the destiny-freighted question.

IV

Perhaps nothing is so important as the development and strengthening of an indigenous Christian leadership. In some African areas the Church of England and the Roman Catholic Church have taken some steps in this direction, but elsewhere very little has been done. Few missions have raised Africans

to positions of partnership. An indigenous leadership, as the communists recognized at the outset of their effort in Africa, will remain when all else has passed. Communists are staking their future on African communists, not on Europeans, because the former can move faster and more freely, without the hostility which encumbers Europeans and Americans, whom Africans think of as foreigners allied with colonial control. They do not have to prove the genuineness of their concern with African problems, and they know the language. Since the continent's labor, nationalist and political forces are led chiefly by Africans who were largely educated in mission schools, it is fair to ask why missions have developed so few comparable leaders for Christian work. An African member of the Cameroun legislative body told me: "Missions did more for education than anyone else, yet they have so few African leaders for their own work. How long will it take you to learn that we are annoyed at this?"

Much more attention must be given to the preparation of African women for leadership roles. Of the more than 800 African students in the United States, less than 30 are women. Here again the labor and political leaders and the communists have shown greater readiness than the Christians to give responsibility to women. Surely these secular leaders are as well aware as the missionaries that the low status of women in Africa is a barrier perilous to surmount. A group of African women in Entebbe, Uganda, who asked to discuss this problem with me, pointed out among other things that one of the best ways to combat polygamy — one of Africa's greatest curses—is to educate and train more women for leadership roles. We know how an enlightened womanhood strengthens the social and moral fabric of our own country, and we see how women are helping to change the shape of things in India, Japan and the Philippines. We can at least be as ready as the communists to break with traditions which keep most of the women of Africa in the low estate of beasts of burden.

V

The preparation of leaders who can be parents with us and eventually assume full responsibility, so that we become their assistants, should be high on the list for early achievement. Training and educating Africans in Africa keeps them within a context where they are not confused by a multitude of conflicting ideas unrelated to their past, nor plagued by the large secondary adjustments to be made in foreign lands. In West and East Africa, the French and the British have recently begun to recognize the wisdom of such a policy. This will mean enlarging African educational institutions and bringing them up to first-class standards in all respects, but at the same time keeping them within the context of African thought and experience. (Too much of the present instruction is related to Europe and the United States.) This will mean personnel and support for African literature and textbooks, as Henry P. Van Dusen pointed out on his return from Africa two years ago.

There are many primary schools and a few good colleges and universities in Africa. The greatest weakness at present is in the secondary schools, which are far too few for the students coming up through the primary schools, and totally unprepared to take over graduates of the enlarged primary schools projected for the immediate future. We should provide the best possible equipment and facilities; most of our mission equipment is such that we should hang our heads in shame.

African students brought to the United States should be graduate students who have had their basic training and experience at home and who are being prepared for larger administrative leadership. But we should not be afraid to bring them when they are ready because some missionaries, businessmen and government officials think it "spoils" them. I found this to be a great fear among missionaries of all denominations as well as among colonial officials. Perhaps their fear is justified to some degree, but it springs also from the fact that they can no longer control Africans whose horizons have been lifted, whose education is as good as or better than theirs. The best results can be obtained by careful selection and proper preparation of candidates in Africa, and the provision of competent, friendly advisers who can give guidance and orientation once they are here.

VI

The West should be eternally grateful to the faculties of Lincoln University and the University of Pennsylvania and to the devout men and women in this republic who brought Prime Ministers Nkruma and Azikiwe and educators and clergymen like the famous J. E. K. Aggery to these shores, guided their education and training, helped to deepen their respect for the democratic process, and conditioned them toward larger responsibilities and world-relatedness.

If we give Africans the tools, the inspiration and the confidence, we can trust them to achieve a church cut to the pattern of our Lord's will, but a church that, though absorbing the best we have to give, will be their own creation, not one imposed by us. African thinking should be given a larger determinative share in all decisions. In the final analysis, Africans themselves, not we, will have to bear the responsibility for Africa's future.

—THE CHRISTIAN CENTURY

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CLEMENT'S COMMENTS

By T. ANDREW DREDDEN

"To lack wisdom is no disgrace; to lack the desire for wisdom is a pity, but to desire wisdom and not know how to find it is a disgrace."

"God made flowers to beautify the earth
And cheer man's careful mood;
He is happiest who hath power
To gather wisdom from a flower,
And wake his heart in every hour
To pleasant gratitude."

This is the age of space ships, and Trans-continental Ballistic Missiles. We Americans allowed Russia to get way out and beyond us. While we majored in racism and the social philosophy of White Supremacy, Russia concentrated in science and invention. Firing a missile hundreds of miles into the air, and speeding a satellite around the earth every ninety-six minutes is far more important and meaningful than 'massive resistance' to Christian democracy and to Constitution of the United States. It is more important than calling out troops to prevent a few little non-white children from attending school as American citizens.

According to Drew Pearson, in his "Merry Go-round" a few weeks ago, and he was writing about confidential reports from the military, the plight of this country is serious. In fact Russia is so far ahead of us that we have become a second-class power. In his opinion we are at the mercy of Soviet government, and if she was to attack our shores with modern missiles we would become a satellite state. The thought is frightening. But what does that matter, our chief interest is in keeping the Americans of African descent down. They refused to heed the warning of the late Booker T. Washington years ago. He told them that in keeping your folk down they would have to stay down with them. So true. Selah. Shades of Henry McNeil Turner!

While the Governor of South Carolina, and his cohorts are seeking to discredit Allen University because the institution stands for Christian Democracy, science marches on, and the Russians still have their earth satellites flying around our earth. Allen which represents the spirit of the Lord Jesus Christ, and the spirit of the sainted Richard Allen cannot afford to surrender. It was better to lose the accreditation than sacrifice the principle of freedom. Don't you think?

Comes Dr. Lawrence S. Dillon, associate to biology at Texas A. & M. College, in an address, December 27th, Indianapolis, before the annual meeting of the American Association for the Advancement of Science, with a new theory of evolution, that man has come from seaweed. His argument is very logical. We are concerned only with the fact that back of any theory of life, and matter there is God. Just how He works is His business and man has been

trying to discover the secret across the centuries. Well, there is one thing certain, the seaweed, plants, and trees do not have prejudice one to another. They live together like brothers. There is no segregation or discrimination, based upon color.

The wise men of today are still talking about going to the moon or some distant planet. Some citizens in time will need to go, and will go. The educational advantages will be helpful. Hope the scientists will make haste and make the trip possible very soon. We may have a few names to add to the passenger list for the first trip.

Medicine marches on. I see by the papers that the white robed angels of mercy claim that a "New Penicillin" may be the cure for cancer. If so, it will be a blessing to multitudes. "The last enemy to be overcome is death." Science in the field of medicine is doing just that. Only a few more diseases are uncurable. Give the doctors time and they will conquer. "The lame walk, the blind see, the dead are raised . . ." Preach that text. It is happening every day and it is marvelous in our eyes.

Read Gunther's INSIDE OF AFRICA. Truly it is the richest continent in the world. Her sable sons and daughters are rising. The spirit of nationalism, and self- determination is in the air. Egypt, Ethiopia, Liberia, Ghana lead and point the way. There is no way to everlastingly halt the onward march of Nigeria, the Sudan, and Algeria. Diamonds, copper, rubber, OIL — that is the rub. Now preach that other great text from your Bible: "PRINCES SHALL COME OUT OF EGYPT, AND ETHIOPIA SHALL STRETCH FORTH HER HANDS UNTO GOD."

Perhaps you may want to put these lines from Daniel Webster in your REVIEW SCRAP BOOK:

"If we work upon marble it will perish, if we work upon brass time will efface it, if we rear temples they will crumble to dust. But if we work upon the immortal minds, if we imbue them with principles, with the just fear of God and love of our fellowmen, we engrave on those tablets something that will brighten to all eternity."

I told you a long time ago, and continued to tell you that there is a big thing coming off up the road. The Russians have put up a Sputnik and a Mutnik. Now we have put up a satellite that is encircling the earth. The Indians down in Maxton, North Carolina launched one against the Ku Klux Klan. Others may be launched from time to time. The greatest enemy to the United States is not without, but WITHIN. Think it over. Selah.

The poorest man in his cottage bid defiance to all the force of the crown . . . The wind may blow through it, the storms may enter, the rain may enter, but the King of England cannot enter.—William Pitt.

BOOK-SHELF

Meanderings Of a Book Worm

By CASPER LeROY JORDAN
Chief Librarian, Wilberforce University

THE LIFE AND WORK OF SIGMUND FREUD. VOL. 3: THE LAST PHASE, 1919-1939. By Earnest Jones. New York: Basic Books, 1957. 537 pp. $7.50.

Casper L. Jordan

Dr. Jones has now provided us the third and final volume of his life of Sigmund Freud. *The Last Phase* covers the last twenty years of Freud's life and goes on to an extensive summary account of the psychoanalyst's achievement and influence. It is a work that does not abate the fullness of detail and the robust vivacity of the two preceding volumes. Freud deserves and can sustain a biography of the monumental kind. The final volumes fulfills the promise of the earlier ones — the completed work is one of the most important documents in the cultural history of our time.

From the point of view of Freud's career, the years following 1919 were a time of triumph. Attacks on his theories did not cease, but they became of far less consequence in comparison with the growing acceptance of his theories. His prestige among intellectuals may have been ambiguous, but it was none the less awesome.

The defections of his disciples, Rank and Ferennczi, are typical of Freud's experience at this time. He had never taken defection lightly, and Jung's break in particular had hurt him in a personal way. The shadow of death hangs heavily over the last phase: von Freund died in 1920; his daughter, in 1920; and his grandson in 1920. He believed that the death of his grandson marked the end of his affectional life.

Freud learned in 1923 that he had cancer of jaw. Thirty-three operations were performed, all harrowing, and for sixteen years he was to live in pain. He had no religious faith to help him confront the suffering. He is as stubborn as Job in refusing to take comfort from words.

Yet nothing breaks him and nothing really diminishes him. At 70 he publishes *The Problem of Anxiety;* at 73 he publishes *Civilization and its Discontents.* At his death he is still working on his *Outline of Psychoanalysis.* He continues with his clinical work up to a month before his death.

Through all his years of pain he took no analgesic drug and only at the end did he consent to take aspirin. He said he preferred to think in torment to being able to think clearly.

WHITE MAN, LISTEN! By Richard Wright. New York: Doubleday, 1957. 190 pp. $3.00.

This book deserves to be read with utmost seriousness, for the attitude it expresses has an intrinsic importance in our time. This is an indignant book. It is argumentive, belligerent and often wrong-headed.

Novelist Wright has compounded this volume from letters he delivered in Europe. One of the essays, "The Literature of the Negro in the United States," is a slight piece and periphery to the central theme. The other three deal with the situation of the Westernized elite who are in the forefront of the nationalist movement of Asia, Africa and the West Indies.

At the heart of the difficulties with colored folk of the world is the need of liquidating the brutal heritage of imperialism. Color became the stamps of inferiority, and patterns of prejudice developed to maintain distance between the master and servant races.

Now the burdens of oppression have evoked resistance out of which nationalist movements have sprung. No one conscious of the plight of the people of the underdeveloped areas of the world will read this book unsympathetically.

* * * *

THE REFORMATION: A HISTORY OF EUROPEAN CIVILIZATION FROM WYCLIFF TO CALVIN: 1300-1564. By Will Durant. New York: Simon and Schuster, 1957. 1025 pp. $7.50.

"Courage, reader! We near the end," Will Durant exclaims at the close of his penultimate volume of the *Story of Civilization.* Now with his ardor undiminished, after 22 years, the author has completed the *Reformation.*

Those familiar with earlier volumes of the present series and with the *Story of Philosophy* need no reminder of the author's intimate spell. His erudition is so lightly borne, his modesty so disarming, that readers are at the same time flattered and set at ease by their invitation to share in the symposium.

Inevitably, since Durant is discussing the Reformation era, he cannot ignore its somber overtones or excluded its arid controversies. Then even these take on animation from his lively pen.

In this volume, understandably enough, theology claims more space than art, and literature more than science. Like its predecessor, the latest volume has scores of illlustrations, an excellent index, a Bibliographical guide, and plentiful reference notes at the end. But the real secret of its charm is the effervescent prose. "Sparkling Burgundy," the puckish heading of a subsection on the Low Countries, epitomizes the quality of the whole. This is vintage wine.

The House of Commons is like a fickle woman. If you do not woo her persistently, she will be jealous and out of hand, but if you pay her constant court she will always be sweet and smiling.—Stanley Baldwin.

THE REVIEW'S RECOMMENDED READING

By MISS CLARISSA BROWNLEA

GHANA by Kwame Nkruma, the Prime Minister, is indispensable if one is to appreciate the history of the struggle and ultimate independence of the Gold Coast. It is thrilling, and future historians may regard it as one of the greatest books of all time. As a young man Nkruma came to America, poor, and unknown. He worked his way through Lincoln University and the University of Pennsylvania; studied in England, was imprisoned, returned home, and in the face of opposition led his people to freedom and independence.

The fires of nationalism burn fiercely in the hearts of Africans today. The era of Imperialism and Colonialism is rapidly ending. A reading of EGYPT'S LIBERATION by Premier Gamal Abdul Nasser will acquaint one with the problem of the Middle East in a definitive way. Princes are coming out of Egypt, Africa is on the march, in step with the millions in Asia. The nation is free, controls the Suez Canal, and is prophetic of what the continent in time may become. The book is published by the Public Affairs Press, Washington, D. C.

INSIDE AFRICA by John Gunther is a mammoth tone of nine hundred pages. All of it is solid, vivid, picturesque, factual information. From beginning to end it is a gripping saga, and indispensable reading at this time when Africa is at the center of the stage of world thinking, with its untold wealth, unlimited natural resources and labor supply. Africa is the place where homo sapiens evolved, and civilization began. It may hold the key to the future of the human race. "Inside Africa" is indeed a 'must' for proper orientation in the present world crisis. Harper & Brothers are the publishers.

A few weeks ago when Marian Anderson, the celebrated singer, appeared on Ed Sullivan's Television Show, as an Ambassador of the United States under the auspices of the State Department, to colored peoples in Asia, she made an impression of goodwill, which was richest, deepest, and most lasting. Not only was she superb as a singer, but as a speaker — so gentle, humble, and self-effacing. The reading of "My Lord, What a Morning, an Autobiography by MARIAN ANDERSON" leaves one with the conclusion that the hope of the world is BROTHERHOOD. Viking Press.

"The English language is the most delicate instrument we have at our disposal. Use it with care and precision."

The world is moving so fast these days that the man who says it can't be done is generally interrupted by someone doing it.—Elbert Hubbard.

The Universal Challenge Of the Great Commission

By BISHOP S. L. GREENE

* * * * *

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."—Matt. 28:16-20.

This message is comprehended under three sub-topics: (1) The Universal Import, (2) The Equipment Ordained, (3) and the Security Assured.

As touching the first, the Universal Import — it, could hardly be necessary to pause very long to ask, just how the sense of world missions came to the early church. This intensely, heavenly and exalted thought that the saving Grace of God, is to be extended to the whole world could have come from none other than the lips and life of the Messiah of the Scriptures — our blessed Lord and Saviour.

In an age of narrow loyalties, when national, racial and religious prejudices were sharpened into both hatred and contempt, it is none other than the Christ of our faith—even Jesus our Lord who embraces and emboldens this sad and pitiful state of human affairs, with the gifts of His life and the yearnings of His Gospel: "Go ye therefore and teach all nations." "Teaching them to observe all things, whatsoever I have commanded you."

Indeed, it might be recalled just here, that a few years ago an eminent American, Wendell Wilkie made a trip around the globe, and so impressed was he by the interrelatedness and interdependence of all people that, in a book entitled: "One World," Mr. Wilkie gave an all but forgettable summons of an universal oneness. But most assuredly, it should be proclaimed that this marvelous concept was not *at all original.* For *if we had but listened,* we might have heard it long ago, from the lips and life of Him who one day lifted up a set of faithful, but weak men: "Go ye and make Disciples." "Go teach." "Go occupy and take over." "And lo, I am with you alway even until the end of the age." Our best language today, it should be said, is but the bequest of the speech of many lands and generations; our music knows no national or racial boundaries; our good comes from the ends of the earth. Moreover,

A noon-day message delivered Wednesday, December 4th, 1957, delivered before the National Council of Churches in the Kiel Auditorium, St. Louis, Missouri.

our wishes and our curiosities, bind us to mankind everywhere. For, so well hath been written in the lines of one famous poem:

"The world stands out on either side
No wider than the heart is wide."

Today, people throughout the world have come to an unmistakably sharp realization of the necessity of a world fellowship. No longer may our concern be limited, merely to the members of our own group or class. More and more, we must understand and embrace anew the true spirit of the Christ that each has a definite and inescapable responsibility to the other, and that too, *without regard to superficial difference for which we are not responsible.*

Indeed, might not we be disposed today to reflect, with a due measure of guilt that in this particular sphere or area far too many of our Christian Communions are lagging behind the indisputable advance of both industry and sports! In a word, THE GREAT COMMISSION, which happens to be our THEME should urge us today as not hitherto, to an intensely, revitalized sense of our task and obligation: That, that peace and power which we, ourselves have received from the Man of Life are to be spared, not hoarded but made free and universal! "Go ye therefore and teach all nations."

"The joyful news to all impart,
And teach them where salvation lies,
With care bind up the broken heart
And wipe the tears from weeping eyes."

Quite Next To This Thought Of The Great Commission Itself might be suggested with equal intensity and earnestness *The provision of ample equipment.* "Baptizing" and "Teaching." *Baptism* symbolizing the new birth and devotion to Christ, is rich in its history and profound in its meaning. *Teaching* is a term that reflects the significant ethical values of the Gospel. Throughout Matthew, are to be found references to the fact that life in the Kingdom of God is no mere arousing of the emotions, simply, but understanding in the things of righteousness: "Search ye the Scriptures."

Beyond all forms of speech and symbolic rites, however the central aim, of all this marvelous equipment and means, was now and always the supreme end and purpose to MAKE DISCIPLES! "To Occupy."

The ABUNDANT LIFE itself, is ever our best evidence of the LIVING PRESENCE, *"The I Am With You."* Indeed those alone, who are able today to really live the abundant life *are the pure in heart,* those who *thirst after rigteousness, who know themselves forgiven, and empowered in Christ and now who live in Him and for Him!*

In all, it is to this divine end, that Jesus, still calls unto His disciples and followers: To be none other than His veritable Epistle, written not with ink but into the fleshy tables of the human heart: "TEACHING THEM TO OBSERVE ALL THINGS, WHATSOEVER I HAVE COMMANDED YOU."

And then finally, as regards the challenge, St. Matthew, as differing significantly from the other three Gospels, ends with not only the Great Commission and no less its marvelous provisions, but with that infinitely GREAT PROMISE AND ASSURANCE: "I am with you all the days."

Concluding, it would be said that the Gospel of St. Mark appears to be an unfinished symphony: "And they went forth preaching everywhere, the Lord working with them, and confirming the word with signs following." Luke's conclusion is that of the sound of constant praises: "And they were continually in the temple, praising and blessing God." John brings his gospel to a close, by declaring that: "If the entire record was written, the world could not contain it." But as said before this Gospel of St. Matthew, concludes with none other than the ETERNAL AND EVERLASTING ASSURANCE: *"All the days."*

Indeed today, what a wonderful thought that as his messengers and ambassadors, we live in "days." Days of confident faith, days of sad blundering, days of joy and days of sorrow, days of peace and days of war, days when life is as music, and then days when evil and despair would descend upon us like cloud and gloom! But whatever the day, He is there: "I AM WITH YOU ALWAY, EVEN UNTIL THE END OF THE AGE."

In all, the sinfulness and mortalities of life are from time to time the end of an era. Philosophers of History, would now trace the decline of civilization and even hint that our age is a setting sun. The atomic bomb, and all her multiple companions of destructions we are told could effect the extinction of our planet. But may we be reminded at this moment in the midst of so much confusion and unrest, that to these precious men of our text, weak but faithful, came one day an EVERLASTING PROMISE: "THAT WHEN THE CURTAIN HAS FALLEN UPON ALL HUMAN HISTORY, THAT THEIR CHRIST AND LORD SHALL STILL BE THERE."

Oh, that each and every ambassador of the good news, might be disposed to a new dedication!

"To us a child of hope is born
To us a Son is given;
Him, shall the tribes of earth obey,
Him, shall the host of heaven."

The Soviet Earth Satellites —Their Real Challenge To the Free World

Delivered by

DR. JULIUS MARK
Senior Rabbi of Temple Emanu-El, New York City

Sat., Nov. 16, 1957—10:30 A.M.

The compulsion to imitate God—and perhaps to displace Him on His heavenly throne — seems to have been an elemental human drive down through the centuries. But God has ever been jealous of His prerogative and has continually confounded man's cleverest schemes to usurp His place.

The ancient Greeks sought to surmount their earthliness by ascend-

ing Mt. Olympus, where the gods were said to dwell, in order that they might acquire the strength and the magic to enable them to attain unto divinity. The Hebrews were by no means the only ancient people to have built a tower whose top was to reach into the very heaven.

Deadalus made wings of wax and feathers for himself and his son, Icarus, to search out the secret places of the gods. But the wings of Icarus melted in the sun and he fell into the sea. He drowned, because he had flown too high and thus had angered the sun-god.

Judaism survived through the centuries, because it has ever been a growing, developing faith and was successful again and again in outgrowing its myths and its primitive beliefs. Thus, Judaism finally arrived at the conviction that the heavens belong to God, while the earth belongs to man. Declared Moses to the children of Israel: "The secret things belong to the Lord, our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law." (Deut. 29:29.)

In other words, man sins and will meet certain destruction if he tries to be God, Whose essence and Whose uniqueness are beyond all human comprehension. Even Moses, you will recall, could not see God's face, since God revealed Himself to man only through His goodness. Man's chief duty, according to Jewish teaching, is to "be holy as God is holy." That is his duty and his function on earth. And the holiness for which a man should strive, according to Judaism, is earthly and this-worldly. He should live with a sense of holiness and still be a human being, pursuing the paths of justice, kindness and love, cultivating and civilizing the world, doing "all the words of this law." For the Jew, holiness never meant espousing asceticism and celibacy, since these rejections of the needs of the flesh, according to our viewpoint, are but variations on the primitive theme of not emulating, but of imitating the gods by ceasing to be bound by the limitations of men. Thus, the Jewish principle always has been not imitatio dei, not the imitation of God — but emulatio dei, the emulation of God, the taking into one's life those characteristics of God, kindness and love, justice and tenderness and mercy, whereby man may live and not die.

The last few weeks, as we all realize, have witnessed one of man's most astonishing triumphs — his break-through of the bonds which tie him to the earth through the law of gravitation. The free world was excited not because this amazing feat was accomplished — but because it was the Soviet scientists who were the first to achieve this modern miracle. We Americans particularly, who have been taking for granted our scientific and technological supremacy, were both shocked and embarrassed. Our pride was sorely wounded. And yet, now that we have had an opportunity and a little time to think about it, the realization must certainly dawn upon us that the challenge of the earth satellites to ourselves and to the rest of the world results from the massive increase in power before man is ready to handle it. The

ethics of Judaism and of the Judaeo-Christian tradition—the only antidote and the only effective weapon against man's unquenchable thirst for power — have not yet been honestly accepted by human hearts. This, my friends, is the challenge—it is also the tragedy. Man reaches for new planets when his own has not yet been put in order.

The fear, almost bordering on hysteria which gripped our hearts when the first Soviet satellite was launched on October 4th, has now largely subsided. The reasoned, logical and forthright addresses of President Eisenhower have had a calming effect upon our distraught nerves. Our Defense Department officials have moved very quickly to intensify our efforts in our neglected missile program. Budgetary considerations have been quietly tossed out of the window. Americans are no longer expecting a decrease in taxes, but are resigned, more or less cheerfully, to an increase.

Now, this feeling of reassurance was already evident early this month when the only stir occasioned by the launching of the second space vehicle by the Russians was pity for the poor, doomed dog, Laika, imprisoned within its nose. We now know that it will not be long before our own earth moons will be orbiting about the earth and about the moon and about the sun.

While all this is highly reassuring, we must not permit ourselves to revert to the never-never land of complacency over our general superiority in scientific and technological achievement vis a vis the Russians. We must not delude ourselves into believing that the Soviets will not or cannot catch up with us. The cold fact is that at the present time, in view of their success with their satellites, they are ahead of us in satellite launching. We must not, we dare not, underestimate the Communists. They are not lacking in first-class scientists who are working night and day in the Soviet laboratories and factories.

One of our gravest mistakes has been to believe that a totalitarian system is simply incapable of achieving superiority in any field, including that of science. No less an authority than Dr. Vannevar Bush, who was chairman of the U. S. National Defense Research Committee in World War II, wrote in his book, "Modern Arms and Free Men," ten years ago, that the Nazi regime failed to develop the atomic bomb because it was regimented and totalitarian. He applied the same reasoning to the Soviet system. The fact is, that no economic or political system, no nationality, no race has a monopoly on scientific and technological prowess. Much of our own scientific progress here in America has been achieved through contributions made by men hailing from other countries — Einstein, Ferni, Bohr and Teller — to name only a few.

Secondly, we must put an end to the rivalry among our military forces, which has unquestionably impeded our progress. If a job is to be done, not competition but cooperation will accomplish it. Dr. Wernher von Braun, director of the Development Operations Division of the Army's Redstone Arsenal in

Huntsville, Ala., who now informs us that five years will be required before we can catch up with the Soviet Union in earth satellites, suggested as early as June, 1954, that we immediately get to work on a space vehicle for launching by 1956. The White House, you will recall, refused to go along. The Army which Dr. von Braun was representing, was frozen out. Finally, the project was assigned to the National Science Foundation, a civilian body, with Navy cooperation, but with a very low priority. Only the other day, after more than three years delay and spurred by the Soviet success, Dr. von Braun's suggestion is being followed. The Army has been assigned the task—with a very high priority. And the cooperation of the other military forces has been demanded in order that through a cooperative effort the goal may be achieved.

There is a third challenge which confronts us, namely, that of strengthening our bonds of friendship and cooperation with our Allies. It is difficult for many Americans to realize that, powerful as we are, we simply cannot go it alone. We need Britain and France and the rest of the free world just as much as they need us. It is doubtful whether we pursued the course of wisdom a year ago at the time of the Suez crisis when we left Britain and France in the lurch. We undoubtedly weakened ourselves when we weakened them. We downgraded our own prestige when we downgraded theirs—and the Soviets were the real winners. The visit of the British Prime Minister to Washington and the contemplated trip to Paris by our President next month augur well for closer ties and more cooperative efforts among the nations of the free world in the common cause of freedom and survival.

There is a fourth challenge that we might well think about. And that has to do with the motivation which drives men and nations to search out the secrets of the universe. Before long, outer space will be filling with flying, man-made satellites and missiles of various kinds. Travel in space-ships among the stars and even to the moon is not beyond the realm of possibility in the not too distant future. The question, however, remains: To what end? What is it that man is trying to accomplish? Is its purpose that of pushing back the frontiers of knowledge? Is it to make men more intelligent? freer and happier? Or is its aim the seizure and consolidation of more and more power by one nation in order that it might dominate the rest of the world?

Let there be no doubt in any of our minds as to what the Soviet tyranny would do once it achieved supremacy, in the production of ballistic missiles and atomic weapons. Not even the most despotic of the Czars could boast of gaining the complete mastery over the bodies and souls of hundreds of millions of people in Russia, in China and in the Satellite countries which the Kremlin today enjoys. Not even in their wildest dreams did the Czars hope to see Russia become the world power she has become under Communist imperialism.

No regime in history ever perpetrated so monstrous a fraud upon

its people in the name of a revolution that brought it to power as have the Communist dictators.

Instead of the greater political freedom which they promised, they produced the most ruthless tyranny in modern times.

Instead of abolishing class distinctions, they have established a system that feeds on class privilege and class corruption.

Instead of creating conditions that would lead to what they called the "withering away" of the state, they have built up the most totalitarian and the most repressive state the world has ever known.

Instead of furthering self-determination, they have gobbled up one country after the other.

Instead of advancing the cause of peace, they have never passed up an opportunity to unleash the dogs of war. And now Mr. Kruschev is even boasting, gloating over the possibility of a contest between the Soviets and the free world in missile launching — one against the other.

Instead of bringing forth a new man, reared in a spirit of cooperation and permeated with a passion for public service, they have given rise to a movement which is devoid of all moral scruples and demands only blind obedience.

If their purpose in venturing into the heavens is to enslave the world, a modern Armageddon is inevitable. Free men will not submit to tyranny without a struggle, a struggle which may well result in mutual extinction. God will not be mocked. He loves His children dearly, but the moral law which He has established cannot be violated with impunity. Either men live in accordance with the teachings of justice, kindness and love, doing "all the words of this law" or they will destroy themselves together with this wondrous planet which He created for their habitation.

Only when man has brought more of heaven to this earth will he be prepared — intellectually, emotionally and spiritually—to search out the secret places of the heavens. Until that day comes it would be better for him to be guided by the teaching of old that the heavens belong to God and the earth to the children of men. Amen.

Whose Land Is It?

By
DR. FREDERICK BROWN HARRIS
Chaplain, United States Senate

II SAMUEL 3:12

"And messengers came to David saying, 'Whose is the land?'"

Here is a question mark lifted above what to the Israelites was the Promised Land. Certain contentions with regard to the possession of the land had been raised. Out of those old unhappy far-off days comes echoing down the crowded centuries the query, whose land is it? Into that ancient controversy we need not go. Suffice it to say that in the argument which grew out of this question the quarreling parties forgot that the chief stake in the land was God's. We pause to say that the very territory glimpsed in the interrogation of the text in this convulsive era of mid-twentieth century is rent with bitter strife. Much

of the present explosive situation in what we call the troubled Middle East grows out of the implications of this very question, whose land is it? Who really has a right to it?

However, it is ours in this meditation simply to take this question asked of King David and lift it high above the plains and mountains and rivers of this vast promised land called America. Whose land is it? Katherine Lee Bates, in inspiring verses, has succeeded in bringing to those who dwell in that land a moving sense of its opulent splendor and majesty, of its past history and present challenge, in "America the Beautiful." In her soaring lines, as from a speeding airplane, we seem to be passing in awe and admiration above the varied domain from sea to shining sea in such scenic-frightened phrases as "amber waves of grain," and "purple mountain majesties above the fruited plain." No wonder that that stirring hymn is the musical background of the aerial inspection of our America as depicted in the visual miracle of Cinerama. Thinking just of the glorious topography of the land as beheld in such a flight, let us ask, whose land is it? No wonder in this anniversary year of its writing there was staged in the New England church where it was originally rendered a special ceremony featuring the Rev. Samuel Smith's hymn "My Country, 'Tis of Thee." In connection with the anniversary the verses were gratefully caroled in every State of the Union. In that familiar paean of thanksgiving for all that America at its best means there is graphically glimpsed the physical land over which the fearless eagle, emblem of America's destiny, flies and on whose towering crags it boldly rests in its kingship of the skies. "I love Thy rocks and rills—Thy woods and templed hills." Of course, since these words were penned, as the years have unfolded in the winning of the West, to the quiet sylvan depiction of a New England landscape was to be added "the fruited plains and the purple mountain majesties" of the Rockies as westward the course of empire took its way.

As in this Year of Our Lord we contemplate the glorious sweep of the America of which we sing, thronged in might and beauty between the oceans, from the Atlantic to the Pacific and from Canada to the Gulf, and raise the question, whose land is it?, surely the place to begin in any adequate reply is at the climax of the hymn to which we have just referred and at the verse which is weekly lifted like sweet incense at the altar of many a place of worship, "Our Fathers' God to Thee—Author of Liberty—To Thee we sing." Then comes the prayer on millions of lips, "Long may our land be bright, with Freedom's Holy light, Protect us by Thy might, Great God, our King." We are reminded that the chief fact regarding this privileged land is that IT BELONGS TO GOD.

You simply cannot explain and interpret America without God. Not only America as an idea, but her very land is God's. Of course, there is a real sense in which that can be said of all lands. "The earth is the Lord's and all that is therein. Oh, Lord, how manifold are Thy works. The earth is full of Thy riches." But who, with his eyes on history, can

doubt that it is the purpose of the Author of Liberty for all mankind that human freedom shall be preserved and nourished in this fair land so that when it was imperiled everywhere else all nations of the earth should be blessed through America's example and strength. This is what makes it a Promised Land. This is our manifold destiny. It is because of that sobering commission that malignant forces which plot world domination have marked the United States as their most hated foe. It is this awful responsibility of ability to save the race from degrading serfdom which makes us God's chosen people. That distinction lifts America to no pedestal of lordship over others. There was a period in her adolescence when the vital issues were not sharply focused as they are today that at least some Americans interpreted our mission in terms of egotism. In that boastful period someone from abroad suggested that it was difficult to get a good picture of the United States because so many halos blocked the camera's lens. Now in this time of her greatest power and with an awesome sense of her world mission, a burden which she would gladly escape if she could, increasing millions of her most loyal sons and daughters sing with a sincerity in which lurks no inflated hyprocrisy, "America, America, God mend thine every flaw." Those who pray most fervently for God to mend her flaws and failures remember vividly her beginnings. Those intrepid pioneers who landed on the wild New England coast sounded the keynote of their adventure as they stepped upon the shore of the new land—"In the name of God, Amen."

As President Eisenhower has declared more than once, America just doesn't make sense without religion. She holds in her hands a divine invitation to the Universal Father's hurt and wounded children everywhere. How eloquently that is phrased on the Statue of Liberty close by the Golden Door, "Give me your tired, your poor, your huddled masses yearning to be free." Often, in a burst of patriotic fervor have we heard the expression, when some vista of surpassing loveliness has stretched out from a lofty inspiration point, "This is God's country." That is true in a profounder sense than just the signature of beauty across a smiling landscape. Whether on this embattled globe there shall be another crucifixion of Christian truth as it climbs a new Calvary—Whether in coming days there shall be darkness over the face of the earth from the Sixth Hour until the Ninth (and that may be a thousand years) depends largely on whether God can count on America with her material and moral power to say, at whatever cost, to rampant forces of darkness bent on enslaving the world, "You shall not pass." Today, with our free world allies unequal to the crisis without America's might, we stand at Armageddon and we battle for the Lord. With all her shortcomings, America has literally come to the Kingdom for such a time as this. In this great hour may she fail not man nor God. So, first of all, this land, as the arsenal of human dignity, belongs to the God of all the earth Who in history's unfolding kept it for his benef-

icient purpose. Dr. William P. Merrill, who for so long made his New York pulpit a throne of power, wrote one of the great hymns of this century. In it rings the refrain, "Give We thanks to Thee, oh, God." In the first stanza he answers the question, Whose land is it?

"Not alone for mighty empire
Stretching far o'er land and sea,
Not alone for bounteous harvests
Lift we up our hearts to Thee.
Standing in the living present
Memory and hope between
Lord, we would with deep thanksgiving
Praise Thee most for things unseen."

Whose land is it? It belongs to God, Who only is our help and hope. And so, as the servants of the Divine Purpose, pledging our all to the Author of Liberty, the next thing to remember regarding this land of hope and glory is that IT BELONGS TO US.

It belongs to us as trustees who temporarily possess it, who walk its soil, who cross its plains, who climb its mountains, who sail its lakes and rivers, who explore its wildernesses. We who have inherited it from those who kneeled around the cradle of the State must regard it as holy ground, whose beauty is to be reverenced, whose forests are to be guarded, whose soil is to be preserved, whose rivers are to be unpolluted, whose primitive wildernesses are to be unspoiled, and whose wild life is to be protected. The unpardonable sin is to sacrifice our patrimony on the altar of commercialism which cares for nothing but greedy personal aggrandizement. Alas, that already disregard for what happens to the land has wrought tragic irreparable havoc. Wanton disregard of the people's rights in forests and rivers and mountain majesties has brought its tragic harvest in dustbowls, land erosion, privately challenged water power, desecrated park areas, and poisoned rivers. What we call our civilization, if uncurbed, will prove a creeping blight whose symbol is the bulldozer. Big trees must go down before big business. Crystal rivers must be contaminated with disgusting waste rather than to pay the cost for sewage disposal. Public lands must be exploited by devious undercover schemes for private gain. Get-rich promoters with predatory feet go forth to despoil the sanctuaries of the wilderness. Men who loudly advocate arming against foreign foes, for dollars become vandals of the very land of which they hypocritically sing, "I love Thy rocks and rills, Thy woods and templed hills." Whose land are they defiling? Yours and mine.

Every American has fabulous possessions. Literally, this is a land where every man is a king. Do you realize that your real estate holdings are enormous? Do you know that as an average American you own an undivided interest in the public lands of the United States equal to nearly three acres? That is the equivalent of a dozen generous sized suburban lots. In addition to that, you have valuable property in state and county lands. As an American you are part owner of 460 millions acres of federal land. Your part of the United States held for your interests is more than twice

as large as Texas, or four times as large as California. The managers who administer the vast interest of all these grazing, scenic and forest areas are your employees. They guard your interests. They harvest your timber and other products on and under the soil. It is estimated that 25 million of these individual owners went to personally inspect their holdings in 1956 in the national parks, the national forests and in the wildlife refuges. These American landowners by the millions are now, as never before, being alerted to the selfish schemes of those who would deprive them of much of their heritage. From the days of Theodore Roosevelt new Paul Reveres have been riding up and down the lanes and roads and highways of America warning against the designs of foes in our own household. Before it is too late, the attempts to exploit and mar the public lands, the property of every American, must be exposed and halted. Nature's masterpieces must be left untouched and unspoiled. The royal people who own these treasures must make it plain to covetous eyes that these crown jewels are not for sale. America needs prophets to thunder as Nehemiah did centuries ago to the land despoilers of his day, "Behold we are the servants of that large and fat land Jehovah's great goodness hath given our fathers." In bright contrast to the constant efforts of traitors to the land of chisel and ruin its glory so that its resources may be drained into their coffers, is the story unfolded in a recent book entitled "The Heritage of Every American." It is the story of what one great American, John D. Rockefeller, Jr., has done to stay the hand of the despoiler. His conservation activities have ranged from city parks to national parks, from Acadia, Maine, to the Virgin Islands, from the Hudson Valley with its mighty palisades to the towering redwoods of the West, from the Great Smokies to the Grand Tetons. He has helped to acquire for everyone some of the significant lands he has loved and he has recreated some of our most inspiring history. He has dedicted his wealth to you, as servants under God. But such a savior of beauty as this great American with his keen sense of stewardship has in answering the question Whose land is it?, suggested the third thing that there is to say: IT BELONGS TO THE FUTURE.

It belongs to those who come after us. There is a striking sentence in the Old Testament, "The fathers have eaten sour grapes and the children's teeth have been set on edge." That is an unforgettable way of saying that what the fathers do today will affect their children and their children's children. If we are not vividly conscious of our role as trustees of the future, then for some tempting expediency we may adopt policies in the present that will rob the generations following of the birthright it was intended should be theirs. We have no right to pilfer and misappropriate the capital of those who will take over the land when we leave it. A half-century ago those in temporary authority in a certain western city, a growing metropolis, facing the need of water supply, did the easiest thing. They

reached over into the Yosemite National Park and constructed a dam in the Hetch Hetchy Valley. If future generations had been kept in mind arrangements outside the Park could have been devised. In the councils of that day one influential voice prophetically protested. He said, "What I am opposed to is the determination right now that the valley shall be flooded fifty years from now. I feel that the decision should properly be reserved for those who will live fifty years hence. We surely can trust that their decision would be a wiser one than any we can make now." The matter of damming the water of any valley, rich in power and scenic effects, ought always to take into consideration what is best in terms of a hundred or five hundred years from now. A very wise conservationist, with his eyes on binding mistakes of the past when the future decisions were made before the future had a voice, suggests that a three-year wait on most proposed development projects is n o t long compared to the eternity our descendants shall otherwise have to live with any mistakes we make out of premature commitments. At every conference when get-on-with-the-work advocates are clamoring for immediate action, with a bulldozer parked just outside the committee room, there ought to be brought in an empty chair to represent those who will have to live with today's decision when they arrive in the years to be. Thomas Jefferson declared that one generation cannot bind another—that each has the right to set its own course. That is true when policies and laws are involved. Bad laws can be revoked. But so far as some decisions affecting the land are concerned, what is written is written. What is done in one hour may utterly restrict the power of choice hundreds of years after the gavel resounds announcing today's vote. We are living now within the limits of the shortsightedness of yesterday. We represent those who will inherit the g o o d earth a thousand years from now. The coming generations have a right to the things which delight us for our little day —Things of which we can rob them if we are prodigal, especially in our bumper-to-bumper existence, in our herded lives. We must shout from the housetops of our swarming cities that for us and for all the long future the vast parks and forests and the scenic cathedrals we call wildernesses must be inviolate as we hold them in all their glory for those distant feet we hear coming along the future's broadening way.

Oh, land of lands—servant of all lands—whose is it? It is God's. It is ours. It belongs to those who come after us.

Our fathers in a wondrous age
  Ere yet the earth was small
Insured to us a heritage
  And doubted not at all

That we, the children of their heart
  Which then did beat so high
In later time should play like part
  For our posterity.

Dear bought and clear a thousand years

Our fathers' title runs
Make we likewise their sacrifice
Defrauding not our sons.

—Washington, D. C.
(For National Wild
Life Week)

Timid men prefer despotism to the boisterous sea of liberty!—Thomas Jefferson.

Blessed is he who expects nothing, for he shall ever be disappointed. —Alexander Pope.

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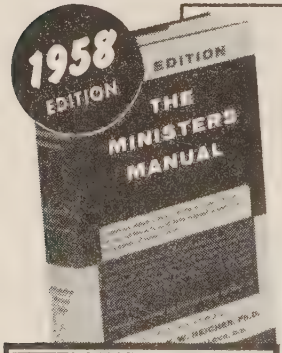

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PALM SUNDAY AND MONDAY

They pluck their palm branches and
hail Him as King,
Early on Sunday;
They spread out their garments; ho-
sannas they sing,
Early on Sunday.

But where is the noises of their hur-
rying feet,
The crown they would offer, the
sceptre, the seat?
Their King wanders hungry, forgot
in the street,
Early on Monday.

—Poteat.

GETHSEMANE

All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say:
"Not mine but thine"; who only
pray:
"Let this cup pass," and cannot see
The purpose of Gethsemane.

—Ella Wheeler Cox.

JESUS OF NAZARETH

Would you see the marks of the Ro-
man scourge,
And the pits where the nails were
driven?
They are all hidden under fresh
wounds.

Much more than forty lashes have
I borne since Calvary;
Blows aimed at striking labor have
bruised my body sore;
I've known the torture of my kins-
men by the Gentile mob;
My back is raw from lashings by he-
roes; masked, at night.
Wherever man was beaten, I was
whipped.

You see this scar?
'Twas a bayonet in Flanders.
You see this bruise?
A slave's chain pinched me there.
My shoulders stoop?
Under the heavy load of labor.

Would you see the marks of the Ro-
man scourge,
And the pits where the nails were
driven?
They are all hidden under fresh
wounds.

—Colwell.

SIMON THE SYRENIAN SPEAKS

He never spoke a word to me,
And yet He called my name;
He never gave a sign to me,
And yet I knew and came.

At first I said, "I will not bear
His cross upon my back;
He only seeks to place it there
Because my skin is black."

But He was dying for a dream,
And He was very meek,
And in His eyes there shone a gleam
Men journey far to seek.

It was Himself my pity bought;
I did for Christ alone
What all of Rome could not have
wrought
With bruise of lash or stone.

—Countee Cullen.

EASTER MORNING

Tomb, thou shalt not hold Him longer:
Death is strong, but life is stronger;
Stronger than the dark, the light;
Stronger than the wrong, the right;
Faith and hope triumphant say,
"Christ will rise on Easter Day!"

While the patient earth lies waking
Till the morning shall be breaking,
Shuddering 'neath the burden dread
Of her Master, cold and dead,
Hark! she hears the angels say
"Christ will rise on Easter Day!"

And when sunrise smites the mountains,
Pouring light from heavenly fountains,
Then the earth blooms out to greet
Once again the blessed feet;
And her countless voices say:
"Christ has risen on Easter Day!"

—Phillips Brooks.

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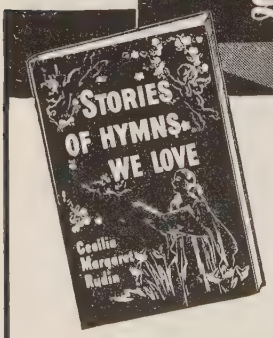

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What if it is for life's sake that we must die? In truth we are not individuals; and it is because we think ourselves such that death seems unforgivable. We are temporary organs of the race, cells in the body of life; we die and drop away that life may remain young and strong. If we were to live forever, growth would be stifled, and youth would find no room on earth. Death, like style, is the removal of rubbish, the circumcision of the superfluous. In the midst of death, life renews itself immortally.—Will Durant.

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